

# THE CHRISTIAN OBSERVER.

No. 55.]

JULY, 1806.

[No. 55. Vol. V.]

## Religious Communications.

SKETCHES OF THE REFORMATION. NO. XIV.

BISHOP RIDLEY.

THIS distinguished reformer and martyr of the English church is universally allowed to have assisted Cranmer in framing the articles of religion which appeared in the reign of Edward the Sixth, and which, with a few trifling variations, were confirmed by Queen Elizabeth, and have since continued to be the acknowledged rule of our faith. He was a man of extraordinary erudition, and whose learning was sanctified by religion to holy uses. His whole life evidenced the sincerity with which he embraced the doctrines of the reformation. And whether we consider his varied attainments in knowledge, the unblemished purity of his life, the suavity of his manners, the moderation which always marked his conduct, his ardent yet well regulated zeal in propagating and defending the truth, or his calm yet immovable courage in adhering to the path of duty; we must give him a chief place among those eminent servants of the Lord Jesus, "of whom the world was not worthy," and who for their master's sake, "loved not their lives unto the death."

"We shall seldom meet with an instance," observes the author of his life, "except in the great exemplar whose steps our blessed martyr followed, of one who in the article of death was so regardless of his own sufferings, and so recollected and solicitous for the good of others. Let the delicate, the selfish, and the uncharitable, read and wonder!"

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"The fire being given to them, when Ridley saw it flaming up towards him, he cried with an exceeding loud voice, 'Into thy hands, O Lord, I commend my spirit. O Lord receive my spirit.' But the fire was so ill managed by piling too great a quantity of faggots over the furze, that the fire first burned beneath, being kept down by the wood. Which when Dr. Ridley felt, he desired them for Christ's sake to let the fire come to him. His brother hearing his earnest request, but not understanding well the reason of it, with an ill advised kindness to rid him out of his pain, heaped more faggots upon him, quite covering him with them; which made the fire smouldering beneath so intense, that it burned all his lower parts before it once touched the upper. This made him leap up and down under the faggots, and desire them to let the fire come to him, saying, 'I cannot burn.' Which indeed appeared too true; for after his legs were consumed, he shewed that side toward the spectators, clean, shirt and all, untouched with the flame. Yet in all this torment he forgot not to call upon God, having still in his mouth, 'Lord have mercy upon me,' intermingling between whiles, 'Let the fire come to me, I cannot burn.' Thus he continued crying without relief, till one of the standers by with his bill pulled off the faggots above; and when the tortured martyr saw the fire flame up, he wrested himself to that side. And when the flame touched

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the gunpowder, he was seen to stir no more, but burned on the other side; and either from the chain loosing, or by the overpoise of his body after his legs were consumed, fell over the chain down at Latimer's feet.

"Thus died this worthy martyr and the glory of the English reformation." Ridley's Life of Ridley, p. 668.

But I now return to what is my more immediate purpose, which is to give the readers of the Christian Observer, a succinct view of the sentiments of Ridley on the main points of our holy faith. And here it might be deemed sufficient to refer at once to the articles which he assisted in framing, and to the homilies, which, if he did not assist in framing them, he nevertheless cordially approved. In the present divided state of opinions, however, respecting the fair import of those articles and homilies, as applicable not to points of an abstruse and incomprehensible nature, but to the leading facts and fundamental principles of Christianity, (such as the depravity and helplessness of man, salvation by grace, justification through the blood of Christ by faith only, regeneration and sanctification by the power of the Holy Spirit, &c. &c.) it will be necessary to go farther, and to shew by less disputed, though not less disputable evidence, what were in reality the sentiments of this venerable prelate, as they may be collected from other sources.

The first point on which I mean to touch, and to which indeed, I shall confine myself in the present sketch, is the view which Ridley entertained of the nature of

#### THE CATHOLIC CHURCH.

In a conference between Ridley and Latimer, in which they considered a number of objections supposed to be advanced against them by the papists, there is much on this subject, and on the kindred points of unity and schism. "You know," it is supposed to be objected "how

great a crime it is to separate yourself from the communion or fellowship of the church, and to make a schism or division." To this Ridley replies, "I know that the unity of the church is to be retained by all means, and the same is necessary to salvation. But I do not take the mass for the communion of the church, but a popish device, whereby both the commandment and the institution of our Saviour are eluded, and the people of God are miserably deluded. The sect of the Anabaptists, and the heresy of the Novatians, ought of right to be condemned, forasmuch as *without any just or necessary cause*, they wickedly separated themselves from the communion of the congregation, for they did not allege that the sacraments were unduly administered, but turning their eyes from themselves, wherewith according to St. Paul's rule they ought to examine themselves, and casting their eyes upon others, either ministers or communicants, they always reprov'd something in them for which they abstained from the communion as from an unholy thing."—"If it were any one trifling ceremony, or if it were some one thing of itself indifferent, (although I would wish nothing should be done in the church which doth not edify the same) yet for the continuance of the common quietness, I could be content to bear it. But, forasmuch as things done in the mass tend openly to the overthrow of Christ's institution, I judge that by no means either in word or deed I ought to consent unto it."

Latimer, while he assents to the justice of these sentiments, makes this additional observation, "I remember that Calvin beginneth to confute the Interim after this sort, with this saying of Hilary, 'The name of peace is beautiful, and the opinion of unity is fair: but who doubteth that to be the true and only peace of the church, which is Christ?' I would you had that little book; there you would see how much is to



be given to unity. St. Paul, when he requireth unity, joineth with it, According to Christ Jesus, no farther. Diotrephes now of late did always harp upon Unity, Unity. Yea, Sir, said I, but *in verity* not popery. Better is diversity than unity in popery. I had nothing again but scornful taunts, with commandment to the tower."

The objector is then supposed to represent the danger of forsaking the church. "He shall not have God to be his Father which acknowledgeth not the church to be his mother. Without the church, be the life ever so well spent, none shall inherit the kingdom of heaven." Ridley's reply is remarkable. "The holy catholic or universal church, which is the communion of saints, the house of God, the city of God, the spouse of Christ, the body of Christ, the pillar and stay of truth; this church I believe according to the creed. This church I do reverence and honour in the Lord. But the rule of this church is THE WORD OF GOD, according to which rule we go forward unto life. *And as many as walk according to this rule, I say with St. Paul, Peace be upon them, and upon Israel which pertaineth unto God.* The guide of this church is the HOLY GHOST. The marks whereby this church is known to me in this dark world, are these: THE SINCERE PREACHING OF GOD'S HOLY WORD; THE DUE ADMINISTRATION OF THE SACRAMENTS; CHARITY; and FAITHFUL OBSERVING OF ECCLESIASTICAL DISCIPLINE, ACCORDING TO THE WORD OF GOD. *And that church or congregation which is garnished with these marks is in very deed that heavenly Jerusalem which consisteth of those that be born from above.* This is the mother of us all, and by God's grace I will live and die the child of this church. Out of this I grant there is no salvation. In times past, saith Chrysostom, there were many ways to know the church of Christ, that is to say, by good life, by miracles, by chastity, by doctrine, by administering the sacraments. But from

that time that heresies did take hold of the church, it is only known by the Scriptures, which is the true church."

Latimer confirms Ridley's views, and adds, among other things, "This is to be ignorant, to know many things without Christ. If thou knowest Christ well, thou knowest enough though thou know no more."

"I grant," proceeds Ridley in reply to another objection, "that the name of the church is taken after three divers manners in the Scripture. Sometimes for the whole multitude of them who profess the name of Christ. But as St. Paul saith of the Jews, 'not every one is a Jew that is a Jew outwardly;' even so not every one that is a Christian outwardly is a Christian indeed. For if any man have not the spirit of Christ, the same is none of his. Therefore that church which is his body, and of which Christ is the head, standeth only on living stones, and true Christians, not only outwardly in name and title, but inwardly in heart and in truth. But forasmuch as this church, as touching the outward fellowship is contained within the former, and hath with it outward society of the sacraments, and ministry of the word, many things are spoken of that universal church (which St. Augustine calleth the mingled church) which cannot truly be understood, but only of the pure part of the church, &c." "It is worthy to be noted what Lysa writeth upon Matthew: 'The church consisteth in those persons in whom is true knowledge and confession of the faith, and of the truth. Evil men are in the church in name and not in deed'."

Latimer observes here, "I have no more to say in this matter; for you yourself have said all that is to be said." He afterwards remarks however, "But it is demanded whether the sounder part of the catholic church may be seen of men or no? St. Paul saith, 'the Lord knoweth them that are his.' What manner of speaking is this in commendation of

the Lord, if we know as well as he who are his?"

In a subsequent part of the conference, Ridley remarks, that such things as were ordained of men, if not contrary to God's word might be tolerated: but with respect to such things as are contrary to the word of God, "whether they ought to be borne by any Christian or no, let him judge who is spiritual, who feareth God more than man, and loveth everlasting life more than this short and transitory life."

In the same strain Ridley expresses himself during his last examination before the popish commissioners, "My Lord, I acknowledge an unspotted church of Christ, in the which no man can err, without the which no man can be saved, which is spread throughout all the world, that is the congregation of the faithful; and where Christ's sacraments are duly ministered, his Gospel truly preached and followed, there doth Christ's church shine as a city upon an hill." "I am fully persuaded that Christ's church is every where founded, in every place where his Gospel is truly received, and effectually followed."

The reader of the above extracts will not fail to perceive how very remote were the sentiments of the venerable Ridley, on the one hand, from the latitudinarian laxity which is the boast of so many modern religionists; and, on the other, from the intemperate zeal and intolerant bigotry which unhappily distinguish a few modern churchmen.

Q.

*To the Editor of the Christian Observer.*

SIR,                      Sunday, May 25, 1806.

BEING fatigued with the labours of the preceding day, I awoke this morning somewhat later than is usual with me at this season of the year; when the first sound that reached my ear was that of a passing-bell—the signal that one of my fellow creatures had just entered upon a state of eternal duration.

The thought of eternity and its immense importance, pressed forcibly upon my mind; and a variety of reflections on this awful subject held me for some time in serious contemplation. Amongst other things, the danger and absurdity of the doctrine of universal salvation occurred; and I thought with regret on the profession of this pernicious doctrine, which was said to have been made on his death-bed, by a late eminent philosopher, who died not long ago in America.

A passage of Scripture occurred to my mind, as it has often done before, which affords a full demonstration of the falsehood of this doctrine. The terms of this passage are so clear, that they will admit of no sense but one, which proves the certainty of an eternal duration of the misery of the damned, unless we allow the doctrine of annihilation.

The idea of applying mathematical demonstration in support of any doctrine of divine revelation, may, at first sight, appear strange and absurd; but in this peculiar instance such demonstration will not be found inapplicable; and may be urged with propriety in confutation of such persons as boast of the rationality of their religious principles.

The doctrine which I mean to oppose, and which is held by too many who call themselves Christians, is this—That those who are not truly righteous shall suffer a certain degree of punishment in a future state, proportioned to their criminality; but shall at last, after this *time* of discipline (to use the expression of the philosopher, to whom I allude) be admitted to a state of eternal happiness.

This doctrine is in direct contradiction to the declaration which our blessed Saviour, the great Judge of all, made with respect to the traitor Judas.—*Woe to that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born.* Matthew xxvi. 24.



This woe could not, consistently with truth, have been pronounced against any man for whom an eternal state of happiness was prepared, let his preceding punishment be ever so great, or of ever so long duration.

To demonstrate the truth of this proposition, it is only necessary to appeal to the judgment of any one, whether this woe could with truth be applied to the life of a person (a future state being now out of the question) who was appointed to live a hundred years in uninterrupted felicity, excepting the short space of a single hour, during which he should suffer any conceivable punishment. No doubt can be entertained of the answer to this inquiry.

Let us farther suppose this perfectly happy life to extend as far as the age of Methusaleh, and that the intervening period of misery had but the duration of one second of time—Could it be said of such a one, *It had been good for this man that he had not been born?* We must suppose the person to have lost his understanding who should hesitate to conclude that such a life was truly desirable.

Yet even these proportions of happiness and misery, dissimilar as they are, do not exhaust the force of my argument; for the least imaginable portion of time, call it the ten thousandth part of a second, bears a greater proportion to the longest limited duration which the imagination can reach, than that duration does to eternity.

The conclusion, therefore, is clearly demonstrated, that eternal happiness will not succeed to any period of misery of the damned; because on this supposition it could not be said of any one, *It had been good for that man, if he had not been born.*

If this awful truth had its proper influence on our minds, we should account every worldly enjoyment but as *dung and dross*, in comparison with the favour of God, and the

attainment of that holiness, without which no man shall see the Lord.

W. H.

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*To the Editor of the Christian Observer.*

I HAVE frequently regretted the discredit brought upon religion, and the little progress made in it, by many, whom I should be extremely unwilling to regard as merely nominal Christians, as possessed of the form of godliness, but destitute of its power. This, Sir, is a subject of the utmost moment; and one which forcibly presses itself on every thinking mind. Permit me then earnestly to solicit the attention of your readers to the following view of it. I shall speak, Sir, from experience; and possibly on this very account may express myself with the greater earnestness.

Christianity, there is reason to fear, is divisible not only into *real* and *nominal*, but into what may with propriety be termed *general* and *particular* religion. Many whose minds have been strongly impressed with the supreme importance of religious truths, and who perhaps, for a considerable time, have been *wholly* actuated by its energetic principles, slide away by degrees, through indolence and remissness, into the *general* sort of religion just mentioned. Others, perhaps, never rose to the same height of Christian attainments with those last-mentioned; but from the first period of their engaging in the service of God, have conceived that there has been little more to do, and have rested satisfied with this *general* religion. By this I mean, that they have not been accustomed in their daily repentance, in their self-examination, in their resolutions against sin, and in their cultivation of Christian graces to descend sufficiently to *particulars*. They repeat of sin, it is true; but in so *general* a way, that they are rarely very deeply affected with it. They pray for increasing holiness; but still they

deal so much in generals, as seldom to produce in their minds that earnest endeavour to attain it, which is absolutely necessary if we would expect our prayers to be efficacious. Here then, Sir, lies the grand evil of the conduct which I am now condemning. The system here attempted to be described neither universally influences the conduct nor deeply impresses the heart. I do not mean to say that that divine principle which constitutes the distinction between vital and nominal religion, is wholly extirpated. But this I may safely assert, that the principle is miserably unproductive. Let me illustrate this by a practical instance. If, for example, the characters in question apply themselves to the entire conquest of any favourite sin, (though I am inclined to think that even this is seldom done with *sincerity*;) they do not, as persons really in earnest, trace it through all its ramifications; they do not scrutinize with sufficient, if any, accuracy, its origin and its real nature, the occasions which are apt to call it forth, or the circumstances which give it the greatest power. Again, does any Christian grace require culture? The means they employ in order to cultivate it expose the inefficiency of their principles. They pray for it in a general way, and may wish to attain the object of their prayers: but they are yet unwilling to sacrifice their love of indolence, or the pursuit of a favourite scheme to their eternal interests: they are averse to that spiritual activity, that steady vigilance, and that unfeigned sorrow for daily falls, which seems essential to a Christian's progress and success. The bent of their minds may be in the main towards holiness, and so far it is well: but do they exert that vigour, and bring into action those means which they might and ought to do, and which are well exemplified in the conduct of those who gave ALL diligence to make their calling and election sure? Is the sin to which they find

themselves prone traced through all its ramifications? Are the motives to cultivate any virtue, frequently and earnestly and particularly pressed upon the mind? Are circumstances favourable to its exercise eagerly embraced? And when they occur is the mind resolute in profiting by them? These are some of the most powerful means for advancing religion; and they are those which a person really in earnest feels it his duty and delight daily to employ. He holds them to be absolutely indispensable to the attainment of spirituality of mind. But the characters in question, I fear, know little of such exertions. A deadly languor pervades their souls. The subject of religion is deplorably forgotten through the day; and when called to mind at the stated hours of religious retirement, it is received with a cold and wandering heart. Sin, indeed, may be opposed, divine assistance to this end may be prayed for, and victory over sin may be the real desire of the heart. Yet surely, if that desire were sufficiently fervent, sin would be more vigorously resisted, and the Divine assistance implored with a more earnest and more undivided spirit: there would be that anguish of soul when tempted to evil, that love of communion with God, and that unremitting endeavour to overcome besetting sins, and attain the opposite graces, which bespeak a mind earnest to approve itself before God. But, Sir, is the line of conduct, which these persons pursue, sufficient to repel the advances of a foe equally subtle, vigilant, and powerful? Is it sufficient that we oppose to his indefatigable arts, feeble struggles, cold prayers, and a partial repentance? And can we expect under such circumstances to make any progress in the Christian life?

It is thus that the fortress of the human heart is assailed in its most vulnerable parts. The enemy does not venture to attempt taking the citadel by storm; he does not labour



to seduce it at once from its allegiance: this, he is aware, is too arduous an undertaking, and might lead to the exposure, and in the end, to the defeat of his designs. It is by secretly sapping the fortifications, by watching to seize upon some unguarded pass, and by encouraging treachery within, that he anticipates their final accomplishment. In the mean time the fortress is not yet taken, nor its allegiance withdrawn; it still in the general resists the enemy's assaults; the fault as well as danger rests in not paying sufficient attention to provide for the defence of every particular point, and especially to secure those that appear most assailable. Slight damages are not instantly repaired, nor is internal treachery an object of perpetual jealousy. Can we in such circumstances, look with confidence on the security of the fortress? Should we not rather be filled with habitual anxiety, lest some unfortunate incident, some sudden surprize, or some successful traitor within, should deliver it into the enemy's hands?

But to drop this metaphor; I repeat a former position, there is hardly a more deplorable effect of the conduct I am now condemning, than that it exposes and weakens the bulwarks of the soul. In the case of those especially, who previous to their acquaintance with religion had been living in the habitual commission of known sin, the danger is imminent in the extreme. For what is it to which such persons must now look to preserve their integrity, to repel the tempter, and to overcome the most alluring solicitations to evil, solicitations aided by inveterate habits, and maintaining a secret correspondence with a powerful party within the heart itself? Next to Divine aid, without which every human effort is undoubtedly vain, their only safety consists in that unremitting watchfulness to avoid sin, and that anguish of soul consequent upon any relapse, which the indolent system now repro-

bated tends utterly to annihilate: These are the Christian's arms. With these he is to overcome his spiritual foes. Deprive him of these, and you leave him a defenceless prey to his enemies. True it is, that his own unassisted arm would be insufficient even to repel, much more to overpower his adversaries. But the Christian's arm is nerved with more than mortal strength. And though without that supernatural energy his weapons must fall useless from his hands, yet it is the will of God, that the one should co-operate with the other, and that to procure from him strength for the combat, the Christian must conscientiously use the appointed means of defence and resistance.

“ ————— Alterius sic  
Altera poscit opem res et conjurat amice.”

While however I thus endeavour to press on the Christian the indispensable duty of spiritual vigilance and activity, or, in the language of St. Paul, of “arming himself with the whole armour of God, that he may be able to stand in the evil day,” I am especially solicitous to obviate any suspicion that places human exertion in competition with the efficacy of Divine grace. In deploring the miserable consequences of indolence, I do not forget that God is all in all.

I proceed to point out another evil resulting from a system so unworthy a good soldier of Jesus Christ. This religion of generalities not only endangers the existence of religion in the soul, it strikes at the very root of a Christian's internal tranquillity. “Drink deep or taste not,” is a citation most strictly applicable to the pleasures of religion. Let the true Christian be reminded, that when he has once enlisted himself under the banners of the Captain of his Salvation, his happiness is inseparably connected with a vigorous course of active warfare. Coldness, and indifference are in their own nature ruinous. Spiritual happiness lies in success; and a fair prospect

of success in steady and unwearied exertion. And I appeal to any who are acquainted with the divine life, whether peace can coexist with idleness. Surely God loves his servants too well to suffer them quietly to wander from his way, without endeavouring to recal them. The wanderers find their path rough and thorny. In spite of a somewhat confident, and it may be, a just persuasion, that they are still the servants of God, their mind is not at ease; something within seems to whisper that all is not as it might be, perhaps, as it has been. Little satisfaction is experienced in daily self-examination, and as little in the retrospect of past weeks or months. In reading the Scriptures, or any religious book, an unwelcome dread respecting the commands of God, and the intimations of his displeasure towards the slothful and careless, surprises and disturbs their minds; and this is accompanied with a secret disinclination to his service, and a desire either of explaining away the supposed severity of the divine law, or of shaping it by their own conduct. Such dispositions, I think, clearly argue the heart to be in an unsound state; and are rarely, if ever, experienced by the more active Christian. That it saps the very foundations of religious tranquillity is self-evident. Do the characters in question, (I appeal to themselves) when they turn their thoughts within, and examine the general cast of their feelings on the subject of religion, discover that perfect ease and satisfaction, not to say joy, that peace of mind, or that unfeigned willingness to lay open their hearts without disguise before God, which, I think, characterise the diligent and self-denying Christian, except when his spirits happen to be oppressed by external causes? More instances might be adduced in which the life of these persons is saddened, and their mind burthened by disquietude and suspicion; for which their exemption from the cheerful labours of a Christian warrior, is ut-

terly unable to compensate. It would be injustice to religion to admit, that those exertions do in the slightest degree destroy its peculiar pleasures: they on the contrary enhance them.

But my paper has already, I fear, swelled to too great a length, and I hasten to a conclusion. Allow me however to remark, that no one would be more really grieved than myself to give *unnecessary* pain to any weak, but sincere follower of that compassionate Saviour, whose character it is not to break the bruised reed. Yet to cure the wound, it must first be probed; and tenderness for the feelings of the patient should not interfere with exertions for his recovery.

Let such readers as feel themselves interested in the subject of this communication, consider it with the attention and candour required from those who profess to hold the truth in *sincerity*. I feel the difficulty, or rather the impossibility, of sketching more than an indistinct outline of a design, which the peculiar circumstances of individuals can alone complete, and fill up with the proper gradations of light and shade. Such persons have indeed an infallible criterion of conduct, I mean the revelation of God in his word; and by that we shall be examined in the day when *God shall judge the secrets of men by Jesus Christ according to the Gospel*. But the study of the sacred volume will avail little, unless each affection of the mind, and each course of action, be referred to its decision with that *distinct particularity* which results from a patient and honest anxiety to know what we must do to be saved. Christians should imitate those "children of this generation," who, in arranging their secular concerns, avoid confusion and uncertainty by managing every transaction *separately*.

Your readers, Sir, will perceive, that my subject is by no means exhausted. The insertion of this paper may, perhaps, encourage me to pursue it as opportunities offer themselves.



To the Editor of the Christian Observer.

IN the number for September last of your valuable publication, you did me the favour to insert a paper, containing an extract from Mr. Herbert's "Country Parson," on the most effectual mode of preaching—I now beg leave to resume that important subject, and to send you some further observations on several points which are more or less connected with it. The greater part of what I have to communicate will still consist of extracts; both because the sentiments I wish to convey will be better expressed in the language of others, than in my own, and because they will at the same time be illustrated and animated by examples. Having been in the habit of noticing the most important particulars relative to the clerical character, as they have presented themselves in the lives of eminent ministers, or in other historical or religious works, I proceed to extract a few passages from my commonplace book, which I trust may not prove uninteresting or un instructive to your clerical readers.

I shall introduce my observations by two short extracts, which may serve to excite the attention of ministers to the supreme importance of their office, and to the necessity of working in it whilst it is called "to-day." Dr. Bernard in his life of Archbishop Usher, makes the following remark on the ministerial labours of that admirable prelate. "To have been a constant preacher, he took in his elder years more comfort by the remembrance of, than in all his other labours and writings." Of a similar nature, though it refers rather to what was intended, than to what had been practised, is the following observation of Bishop Patrick in his account of Mr. John Smith, which has been already inserted in your work. "Our friend was as true, as humble a servant (without making any compliment) to the good of mankind, as any person that this day lives. This was

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his design in his studies, and if it had pleased the Lord of life to have prolonged his days, it would have been more of his work. For he was resolved, (as he once told me) very much to lay aside other studies, and to travel in the salvation of men's souls, after whose good he most ardently thirsted." To these passages, I will only add one word of admonition and of encouragement, to every clerical reader. "Whatsoever thy hand findeth to do," in the work of an evangelist, in making full proof of thy ministry, "do it with thy might, for there is no wisdom, or knowledge, or device in the grave whither thou goest." And to animate your efforts, remember, that "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

But what are the best means to prepare a man for the work of the ministry, and to render him successful in it? In addition to what has been already suggested in various papers in the Christian Observer, I would offer a few miscellaneous remarks. "There be four things," said Mr. Selden in his Table-talk, "a minister should be at. The conscionary part—Ecclesiastical story—School divinity—and the Casuists." It is not my intention to enlarge particularly on either of these heads, but merely to enforce upon the clergy, from the observation of the acute and learned Selden, the necessity of making very extensive and laborious application to various objects of study, the ground work of usefulness in the church. Lest this authority, however, should not be deemed sufficiently satisfactory, I would subjoin that of the celebrated Bishop Bull. In a Visitation Sermon, which deserves the attention of every clergyman, this learned and pious prelate observes as follows: "The first requisite to the office of a teacher, is a very large knowledge. For the priest's lips should keep knowledge, and they should seek the law at his mouth:

for he is the messenger of the Lord of hosts.' Mal. ii. 7. 'Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every Scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.' This extends itself into a very wide compass. Since theology is *τεχνη τεχνων, και επιστημη επιστημων*. The divine must be *πανεπιστημων*, he must have compressed the *εγκυκλοπαιδεια*. This at least is the perfection of a teacher. The necessary qualification will be somewhat lower. Here, however, there must be *theology, positive*, i. e. a knowledge of the necessary speculative truths revealed in Scripture,—*polemical, or controversial*, i. e. to defend the truth against enemies—*moral or practical*: theology is a practical science, absolutely necessary to be thus known by every teacher—*casuistical*, i. e. to resolve doubts and difficulties of a moral or religious nature. Hence it appears, that the teacher should be 'mighty in the Scriptures,' and for properly understanding them, much of antiquity, history, and philology is requisite," besides a large acquaintance with the best commentators.

As a practical illustration of the preceding observations respecting the importance of knowledge in a Christian minister, I add the following account of Bishop Burnet's studies, from his life prefixed to the history of his own times. Besides an accurate acquaintance with the learned languages, the biographer of this excellent prelate informs us, that "he went through the common methods of the Aristotelian logic and philosophy with applause. He then studied for a year the civil and feudal law, but upon determining to enter into the church, he began his theological studies by going through the Old and New Testament with all the commentaries upon the different parts of it then in repute: he

examined into the most noted authors in controversy, and read Bellarmine and Chamier, in opposition to each other, quite through,—together with some of the most received systems of school-divinity; which, however, soon disgusted him, on account of their subtle and endless distinctions and disputes.—"In his hours of amusement, he ran through many volumes of history: and it is scarcely conceivable what a progress he had made in these studies, before he was eighteen, by an application which seldom fell short of fourteen hours in a day." It is afterwards mentioned, that Mr. Nairn, an eminent Scotch clergyman, led him into a new course of reading. By his recommendation he perused, "Smith's select Discourses, Dr. Moore's Works, the Writings of Plato and his Followers: but no book pleased him more than Hooker's Ecclesiastical Polity, from the principles of which he never departed." By the advice, also, of Archbishop Leighton, it appears, that Bishop Burnet became early "conversant with all the primitive writers, going through the apologies, and other treatises of the Fathers of the three first Centuries, and Binnius's Collection of Councils, down to the second Council of Nice."

Thus much I have thought it necessary to extract upon the subject of the knowledge and learning of a Christian minister. I do not mean to say, that every particular which has been stated is alike important; or that the preceding unconnected passages contain any regular or entirely eligible method of study.—Something of this kind will, I trust, hereafter appear from some one of your learned correspondents. In the mean time, I shall be happy if any thing which I have brought forward should awaken the attention of any of your younger clerical readers, or of any who are intended for the church, to this subject, and should afford them any useful hints towards laying up those stores of knowledge which may, under the



divine blessing, tend to make them "able ministers of the New Testament," "workmen that need not to be ashamed, rightly dividing the word of truth."

It was my intention to have proceeded to several other points, relative to the spirit and temper of a Christian minister, and to the best mode of preaching: but as this paper is already sufficiently extended, I shall defer what I have further to communicate to a future number.

C.

*To the Editor of the Christian Observer.*

THE author of the inclosed paper was the Rev. *William Whitaker*, of Leeds, in Yorkshire. The last sermon he ever preached was on Matt. xxiv. 44: "Therefore be ye also ready, for in such an hour as ye think not the son of man cometh." This sermon he was induced to publish, with a preface, entitled "An Address to the Reader on the Danger of delaying the concerns of the Soul, in hope of a lingering Illness." I was particularly struck with this address as applicable to that numerous class of persons who labour under consumptive complaints, and who, it is well known, are exceedingly apt to indulge fallacious hopes of recovery, while their danger is plainly visible to every other eye. An anxious wish to prevent the lamentable effects of this wretched delusion, has made me desirous to obtain for the address in question, now little known, a place in the *Christian Observer*. And I am sure that should it be the means, as I trust it may, of awakening the minds of any to a perception of the necessity of instant preparation for eternity, you, Sir, will feel amply compensated for the space which it will occupy.

S. L.

MR. WHITAKER'S ADDRESS.

CHRISTIAN READER,

"No one, I believe, ever thought less of publishing a sermon when

composing it, than I did of publishing this. An awful circumstance has however determined me to do it. It was the last I ever preached. The same evening, after my return from Morley, where I had delivered it, a blood-vessel broke in my lungs, and finished my capacity for usefulness, as a preacher, in an instant. A circumstance which I hoped might procure it some extraordinary degree of attention, especially from those who had a personal value for me.

"Another reason was, that it would give me an opportunity of bearing my dying testimony against that delusion of delusions, by which I am persuaded Satan undoes more souls than by all his other devices; I mean the hopes of a death-bed repentance, grounded on the presumption of a lingering death. This, I flatter myself, I may be able to do with some advantage (notwithstanding my present very weak circumstances, and utter unfitness to treat any subject with accuracy) as I have seen so much of the flattery and delusions of a decline, during that long and tedious indisposition, through which the Almighty, in the course of his all-wise providence, has called me to pass. This is the sole design of this introductory address.

"I know the generality of mankind are so far from having any formidable apprehensions of a consumption, that they think it affords a most happy opportunity of preparing for the coming of the Lord; and in the hopes of dying such a lingering death, often, alas! put off that which their conscience tells them is their duty, and which they would not for the world have left finally undone. When they think of the fever, the palsy, the apoplexy, or the cholic, they are alarmed; fear chills all their members, and they are almost persuaded to flee from the wrath to come. But as to a consumption, it carries no terrors with it; so far from it, that they think, if they may but be so happy

as to die of this disorder, all will be safe enough; they will then have plenty of time to reflect upon their past lives, to humble themselves before God, to apply to the blood of Jesus, and the grace of the Spirit; and that they shall moreover have so many daily calls to attend to, and improve, this favourable opportunity, that there is little danger of their neglecting to improve it. This is all a delusion! a dreadful delusion, big with the eternal ruin of most, if not all who trust to it. A consumption affords none of those favourable opportunities of acquainting ourselves with God, and preparing for eternity, which it so speciously promises. No: like the harlot, it smiles only that it may the more easily *delude*.

"This, reader, is not the rash hasty declaration of a recluse immured in his closet, but the deliberate opinion of one who has past through the various stages of this most deceitful disorder, and grounded upon his own observation during a long course of trial; of one, whose firm persuasion it is concerning his own soul, that if he had not been prepared before he fell ill, he had been undone for ever, (though no one was ever carried on in a manner more apparently favourable) and whose experience makes him as certain, that if thou trust to it, for making thy peace with God, it will as certainly undo thee. Bear with me, Christian reader, while I offer thee some of those observations which have induced me to be of an opinion so very different from that of the generality of mankind. If they appear only the hasty conclusions of a person rendered fretful by a long course of sufferings, then continue thy former hopes; but if thy conscience tells thee, as I am persuaded it will, that they are just, dread one moment longer to pursue a course which may be attended with the most fatal consequences. Oh remember that awful declaration, the hail shall sweep away the refuge of lies, and the waters shall

overflow the hiding place, and your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then shall ye be trodden down.—Isaiah xxviii. 17, 18.

"The reason, I presume, why this disorder has been generally thought so favourable to the great work of faith and repentance, is, that it is in itself extremely dangerous; yet attended with no great apparent pain or distress, and generally continues for a long time. Hence, I suppose, it has come to be thought favourable, both as affording *calls* to thoughtfulness, and *time* for exercising it. It must be confessed there appears something specious in this. One would imagine, considering how generally fatal all kinds of consumptions are, that they would at once alarm the person seized with them, and put him upon an *immediate* attention to the things that belong to his peace; in which case he would generally have considerable time for it. Yet surprising as it may appear, this is so far from being the case in fact, that it has passed into a common proverb, that *a consumptive man never thinks himself in danger*. The justice of this I scarce knew how to allow, till I came to experience it. But I am now convinced that it is an awful truth, well deserving the attention of all those who depend upon this as a season for repentance.

"The disorder alarms others, but it seldom creates any great alarm to the patient himself, till he comes to the very last stages of it; and perhaps not then neither, as nothing is more common than for a consumptive man to die in his chair or on his couch.—To this insensibility of danger a variety of things contribute.

"One is, the *gradual and interrupted manner* in which this distemper proceeds. When the impetuous warrior, who by raising battery upon battery, destroys his enemy's defences in a moment, ab-



ruptly breaks into a country, he creates instant terror wherever he approaches: even the most ignorant and stupid are alarmed, and put upon making use of every method of defence: whilst he who proceeds more cautiously by sap (whatever alarm he may give the garrison, who are aware of the danger of such a proceeding), seldom alarms the inhabitants much, till they see all about them ready to tumble into ruins. Thus, when those more furious emissaries of that great conqueror death, the plague, the fever, the apoplexy, the palsy, &c. appear, they create instantaneous alarm; persons cannot have the least apprehension of their approach without terror: but the consumption gives no such alarm: its approaches are so gradual, that it does not appear to bring death much nearer to view than whilst in health. On the first seizure what is more common than for a person to say, "I have only got a little cough, or a slight fever; it will soon go off again; I have often had such complaints before now, and never was any worse for them: colds generally affect me in this manner, but I shall be better in a few days?" In a few days, probably, his disorder abates a little, and then he concludes he is well. It returns again; again he hopes and talks as before. He sees his flesh waste, and feels his strength abate, but hopes soon to get rid of his cough, or fever, or sweats, and then he shall soon recover his flesh and strength, he does not doubt. Thus he goes on *deluding* himself, while all around him see his danger plainly enough. And what enables him to do it the more easily is, that as this disorder does not in general bring a person down very fast till towards the last; in order to be sensible of his decline, he must compare what he is to-day, not with what he was yesterday or the day before, but with some more distant period; which a person in such circumstances is seldom disposed to do. It is natural to every one, I believe, to

take up with the shorter comparison, and then it is easy to see what the conclusion will be.

"The slow progress of this disorder also creates less alarm, as it affords hope from *futurity*, which other disorders will not give time for. The patient finds himself indeed, growing weaker; but 'it is owing to the excessive heats of the summer: in autumn he shall be better.' Perhaps he finds himself a little recruited by that mild season. The winter then, he becomes confident, will perfect all, and quite brace him up. On the contrary he finds his cough increase by that severe season, and that the confinement it occasions contributes further to break down his constitution. Well,—He hopes, and his friends encourage him to hope, that the spring will set all right, and free him from all his complaints. So the excellent *Watts* was dealt with, as he himself relates in the following lines:

Yet my fond friends would speak a word of hope.

Love would forbid despair.—Look out, they cry,

Beyond these gloomy damps, while winter hangs

Heavy on nature, and congeals her power,  
Look cheerful forwards to the vital influence  
Of the returning spring —

*Miscel. Thoughts*, No. 47, p. 173.

Thus do our friends fatally flatter us with hopes of a May sun-beam, whilst not one of them is kind enough to hint at those cold north-east blasts we must feel before the arrival of that reviving season, and by which so many thousands of invalids are, in this unsettled climate, every spring sent into eternity; and so many more so broken down as soon to fall a prey to the heat of the summer. Fatal friendship!

"But this is not the only instance in which our friends cruelly lend their assistance to help forwards the delusions of this naturally too delusive disorder. One brings you a remedy for a consumption that has cured this person and the other person, and never was known to miss,

if taken in time. If you have faith in such kind of nostrums, this is sure to keep up your hopes till the event undeceive you, and shews it to be a broken reed, which pierces the hand instead of supporting it. Another bids you not to be discouraged; nothing is more common than for persons to continue weakly a long time, and after all recover their health again. I myself was told of one who recovered after being confined to his house for five years. When you are a little recovered from one of the paroxysms of the disorder, they are sure to tell you how much better you look than when they saw you last, and this not only during the first approaches of the disorder, but even to the last, if they can but recollect any one period in which you looked worse. In short, as the danger of this disorder is well known to be more certain than that of any other whatever, and the case of those who are seized of consequence more hopeless, so there is no one in which it seems to be more the united view of all around them to keep out of sight as much as possible whatever might create any alarm. If any are so thoughtless, or so much your friends as to act a contrary part, and plainly tell you their opinion, if you are not peculiarly happy in those about you, 'tis odds but effectual care is taken that they shall never more see you again: whilst, whenever the distemper will permit, your friends of a different stamp will as certainly be encouraged to get about you as much as they can, in order to keep up your spirits, or in other words, to keep off reflection: and in this they are generally too successful. Thus do friends and disorder join together, to keep the patient ignorant of his real case, and prevent him from making any spiritual improvement of it.

"But it may be asked, are there no periods in this disorder wherein this deluder cannot cheat; when the patient cannot but be sensible that he is in very imminent danger?

Yes, there are. Oh! the agonizing pains some feel, when every breath they draw is, as it were, tearing to pieces the tenderest membranes in the human body. Oh! the inexpressible anguish which others feel from an obstructed respiration, when the lungs refuse to fill, and the patient is brought almost to the agonies of death: Oh! the insupportable depressions of others, when their souls faint within them: what they feel none can tell, but those who have felt the like. But these, reader, are times for *exercising*, not for *acquiring* Christian graces. The Christian, in such circumstances, finds it quite labour enough to keep his mind in a composed frame, and with a filial temper to submit to the afflictive will of his heavenly Father. It cost me, in these paroxysms, many a sigh and tear to keep mine so; yea, and after all, I had frequent occasions to humble myself before God, that I bare not his will more submissively. Is this then a time (I appeal to thy conscience) is this a time to begin to do any thing for eternity? If thou suspectest me of misrepresenting matters, or setting things out more strongly than is needful, take the opportunity of applying to the next of thy acquaintance, who is in such circumstances. I will not say, Go and ask him what ability he finds to settle the great account between God and his soul? The question might probably get thee an immediate exclusion from his room. But take an opportunity to ask him to settle some account, or talk over some intricate affair: his answer, I dare say, will be, 'Do not trouble me with your accounts now; am I in any condition to attend to business, do you think? I could not do it were it to save my life.' Indeed! Then where will thy prudence be, reader, if thou leavest the great account between God and thy soul to be settled in such circumstances? If he cannot run with footmen without being wearied, how wilt thou be able to contend with horses. Jer. xii. 5.



"But when this extremity of pain is a little abated, may it not then be hoped that season will be favourable? No. The old delusions soon return. The intermissions, even to the last, are regarded as the sure earnest, at least as affording good hope, of a recovery; and no sooner is the severity of pain, or languishing of the disorder, a little gone off, than the patient begins to think himself in but little danger. I speak this from experience. Perhaps thou wilt not think it reader, yet I assure you it is true; that though my legs have begun to swell, so as to be burdensome to me; though I am every night emaciated with the most dreadful sweats, and every morning cough up large quantities of thick matter from my lungs; and though my pen, which used to be *the pen of a tolerable ready writer*, now so shakes in my hand, that I can scarce write legibly; yet if I did not exercise my reason and judgment, there are times in which I should think myself in little danger. But what room is there to believe that he will exercise his reason, who is conscious that he is utterly unfit for death, and expects to behold nothing after it but blackness and darkness? How much more ground is there to fear that he will indulge the pleasing delusion, till it end in his everlasting ruin?

"The above is designed to shew how little prospect there is, that a sinner will ever be awakened to faith and repentance during a decline, and therefore, how highly dangerous it is to delay one moment in the great things that belong to our peace, in hopes of dying of such a disorder. Give me leave now to change the scene, and to add, that supposing it had all that tendency to awaken to faith and repentance, which some seem so fondly to imagine, what reason have we to hope that God will, by his grace, give efficacy to it? And yet without this, what hopes can we have of success, even from the most likely means? It was a bold expression of a certain

great preacher, yet not more bold than true, 'Though God were to shake an unconverted sinner over the pit of hell, however it might frighten him, it would not convert him.' No, reader; to this something else is necessary, even that *divine blessing*, without which *Paul may plant and Apollos water*, without success. But what reason have we to hope, that God will afford his converting grace to those who have wilfully trifled away their season of grace, and refused to work till the time of working is over? Where is there one instance in all scripture, except that of the thief upon the cross, (which being a case that can never happen again, is by no means a proper precedent) of a person savingly called, after the season for working was over? I know of none. I read, indeed, of persons of the most abandoned characters washed and sanctified, and justified in the name of the Lord Jesus, and by the spirit of God, 1 Cor. vi. 11. and of a *Paul* obtaining mercy; that in him, as the chief of sinners, Christ might shew forth a pattern of all long-suffering to them that should hereafter believe, 1 Tim. i. 15, 16. Nay, and I read of some being called into the vineyard at the eleventh hour, Matt. xx. 6. when they had but one hour to work; but none of them called after the twelfth. No; the door seems then to be shut, and nothing left but for the Lord to take an account of his labourers. An awful consideration this for a sinner, who neglects to prepare for the coming of Christ, in hopes of a death-bed repentance. Reader, whoever thou art, may it have its due weight with thee. Methinks it may well make thee tremble, if thou art an unconverted man, to think upon what a precipice thou standest. Oh! think of it, and dread to trust to any thing to be done, when thou art capable of active service no longer. To-day, while it is called to-day, begin to prepare for eternity, lest the Lord swear thou shalt not enter into his rest at all. And concerning whom

have we more reason to fear he is uttering this awful excluding oath, than concerning those who have wilfully trifled away all the time in which they were capable of serving him, in hopes of repenting when they could serve him no longer.

“But supposing all these difficulties got over; supposing that, by a miracle of divine grace, thou art awakened in this most dangerous state to such a sense of thy undone condition as humbles thee thoroughly at the foot of Jesus, produces that godly sorrow for sin which worketh repentance not to be repented of, and which would have brought forth fruits meet for repentance, if opportunity had not been wanting. In this case, I doubt not thy state is safe. But what evidence canst thou in such circumstances have that it really is so? Our Lord says, by their fruits ye shall know them, *Matt. vii. 20.* and orders us to discover the reality of our relation to him by letting our light so shine before men, that they seeing our good works, may glorify our father which is in heaven, *Matt. v. 16.* In like manner also the apostle *James* says, that by works is faith made perfect, *Jam. ii. 22.* that is, illustrated and discovered to be real. But we have no other scripture criterion that I know of. All others are the inventions of men, consequently liable to deceive. What reasonable evidence then canst thou have that thy state is good, even supposing that it be so? I know well there are some who will encourage thee to trust to certain impulses and feelings; who talk of receiving satisfactory assurance of seeing Christ holding out his arms to receive them, from dreams, and strong impressions on their spirits, which assure them they are the children of God: but as these are no Scripture marks, a wise man will be very cautious how he trusts to them. When he considers to what a pitch the imagination may be worked up, he will always doubt such evidences as these; especially he will always have a doubt of them in such dis-

orders as we are now treating of. The body being weak, and the spirits for the most part brisk, such impressions on the fancy, either from the operations of our own imagination, or the great enemy of souls, are easily made. We often perceive them in persons in such circumstances, with regard to common things; and what strange agitations are sometimes occasioned thereby!

“No wonder, then, if (without any divine operations in the case) the terrified uninformed mind be elevated with religious imaginations; such as that *God is theirs; Christ's blood is shed for them; the devil has no part in them, &c.* after conversing with persons of an enthusiastic turn, whose whole discourse consisted of such phrases as these, injudiciously applied: and therefore every prudent person will be very cautious how he rests on such evidence, or indeed takes any comfort from it, till he has had some opportunity of proving its genuineness by its fruits.

“Indeed it may justly make one very cautious with respect to all kinds of evidence not accompanied by works, when we consider how few of those who have been awakened on what they imagined to be a death-bed, ever kept their vows and resolutions when they recovered. For my own part, I do not know one. And though I believe there have been some few instances of this kind, yet the number is so very few, compared with those who have returned again to their folly, and perhaps become seven fold more the children of hell than before, as may well make a man tremble who thinks of a death-bed delusion, and doubt of every evidence of his own change, if he has not an opportunity of proving it by its fruits.

“How uncomfortable then, reader, must thy situation be, even supposing thou art really converted, in this most inconvenient season! While the Christian, who served God from his youth, is rejoicing in the consideration that he remem-



bers, and ever will remember, the kindness of his youth; and taking encouragement thence, not only to stay himself upon his God, but to rejoice in him amidst all his trials and afflictions, thou art beclouded with doubts and fears, with only a bare *Who can tell but the Lord may be gracious?* And when, on the other hand, these sensible joys are fled from thy fellow-Christian, and he can only trust in the name of the Lord, and stay himself upon his God, because conscious that in the main he has feared the Lord, and obeyed the voice of his servants; how dismal must thy soul be, how full of doubts, fears, and suspicions as to all thou hast felt, and of dismal forebodings concerning what is future.

“Come now, then, and let us reason together. Is the consumption a desirable season, to which to put off the great work of faith and repentance? Is it a disorder in itself likely to awaken thee, or afford thee any peculiar means of awakening? Is there any reason to hope that God will ever bless thee with the aids of his good Spirit, if thou thus wilfully triflest away the time of health, in hopes of a death-bed repentance? Or canst thou have any thoroughly satisfactory evidence of thy good state, supposing thee converted, if thou delayest to this most unfavourable season, or canst thou ever die comfortably without it? Say then, does a consumption appear a favourable season of acquainting ourselves with God, and preparing for eternity? Does it not appear less favourable to thee than it once did, from what has now been suggested? Yet I have not been able to tell thee half. Oh! that I could describe to thee half what I have felt in myself, of the extreme unfitness of this sea-

son for so great a work! Oh! that I could lay before thee, in a view one half as striking as they have often appeared to me, the delusions of the former, and the extreme languor and listlessness of the latter part of this most tedious disorder, wherein, literally speaking, the grasshopper is as a burden! But I cannot. My weak shattered frame forbids it. It is a wonder I have been able to say so much. But from what I have, judge of what I have *not*, been able to lay before thee, and then ask thyself seriously, whether it be not best immediately to fall in with the wise man's advice, *Eccles. ix. 10.* and whatsoever thy hand findeth thee to do, to do it with all thy might? Then mayest thou hope to die with comfort whatever death is appointed to thee, and to lift up thy head with rejoicing, amidst all the future horrors of a dissolving world.

“W. W.”

The reader will perceive that in the foregoing address, the pious author, in dissuading persons against deferring the momentous concerns of the soul and eternity while health and strength are continued, has argued on the supposition that they should die of a lingering illness, and thus have timely warning of their latter end. But all who depend upon this, might here naturally be reminded, that they are chargeable with a most unwarrantable presumption. Supposing a decline were ever so favourable to a due preparation for death and judgment, it were madness to defer this necessary business, since none have the least rational ground to expect such indulgence, there being numberless other disorders by which mortals are carried to their long home; and we frequently see death sent without a moment's previous notice.

## MISCELLANEOUS.

*To the Editor of the Christian Observer.*

ON THE EDUCATION OF FEMALES OF  
THE UPPER RANKS.

*(Continued from p. 355.)*

I SHALL now endeavour, as well as I am able, to supply the deficiency of which I have complained in the lecture of Mr. Sydney Smith, by stating some grounds which make it desirable both to Society and themselves, that a large portion of the youth of females in particular, should be devoted to religious exercise. These grounds, be it always remembered, are quite inferior to the considerations of eternal moment already mentioned; but they have a certain share of importance flowing from that expediency to which our philosophers are so fond of referring. And first let me urge the same argument in favour of religious instruction which I have before supposed to be alleged as an excuse for neglecting it; namely, the favourable disposition of the female mind to the reception of such ideas. We cannot, it is true, very clearly comprehend how any analogy between a material and immaterial substance should exist, and yet experimentally we find that the soul and body bear a strong resemblance to each other; and notwithstanding the variance which I suppose will always continue on this subject, I fancy the common opinion is the right one, that the difference between the male and female mind is the same as the difference between their persons; that the female is distinguished in both instances for softness, gentleness, and grace. Now these qualities must in every stage of her existence render her rather the better subject for receiving religious impressions. As therefore we cultivate a rich in preference to a poorer soil, it should seem, on the principles of common sense, that if any difference

ought to exist as to the care with which religion is to be implanted into the minds of the young, the excess should be on the side of the female. But be the original advantage on which side it may, there can be no comparison as to the case with which religious feelings are kept alive in the mind of a girl and of a boy. A girl is, or ought to be, nursed under the eye of her parents, sheltered by their care from every evil which can disturb the serenity of her heart, and every vice which can corrupt the fountain of her thoughts. While a boy is, practically at least, let loose upon the world, and before he is fifteen, has suffered rough fortune enough to call his passions into full play, and seen or heard, I will venture to affirm, much more of vice than, with tolerable care, the whole of his after life will expose him to. The effects are correspondent. Girls who are educated as Christians come out into life with all the religious impressions which were printed on their infant minds still fresh and lively. Boys, on the contrary, shake off at school all the shackles of principle which confined their infant limbs, the bands of straw which bound these little Sampsons; and having liberated themselves from ties which they have learnt to associate with their leading-strings, become great proficient in the gentlemanlike arts of lying, swearing, and libertine language. If they are ever reclaimed, it is the effect of after-thought and the grace of God operating on a sound understanding. "Their reasons rebaptize them when adult;" but this change too rarely happens, and when it does take place, may be considered rather as a new graft than any shoot from the original stock. It is, I am convinced, in many instances as completely a conversion as that of a heathen to Christianity. If, there-



fore, there be any doubt whether it is more easy to implant religion in the mind of a girl than of a boy, this surely is quite clear, that when implanted it is more easily preserved there. Now it is obviously expedient that the stock of virtue in the world should be as large as possible. As, therefore, to recur to our old metaphor, a good farmer lays out more capital on a field which is well fenced, than on one which is exposed to be browsed and poached by his neighbours; a sound philosopher would direct that a larger portion of the parental attention should be given to impress religion on the mind of a daughter than of a son. I, who am no philosopher, look more to the salvation of an immortal soul than the finest scheme of political expediency; but with respect to the well-ordering of this world only these considerations appear to have some weight.

This however is not all: the same causes which produce so striking a difference between the two sexes in their youths, act with considerable force through the whole of their after lives. Even the best men have great difficulties to struggle against which oppose their progress in religion. "I never bring back at the close of day (says Seneca) the same dispositions and affections which I carried out with me in the morning." Thus it is with all of us; our tempers are soured by contest, our moral feelings deadened by constant intercourse with vice, our passions wrought up and exasperated by the temptations of ambition and the collision of interests. Above all, habits of business (though certainly a part of our duty) fatally undermine religion by employing our attention till they have fixed our affections on the perishable things of this life. But women live as it were in an hallowed land; a territory of *Elis*, where no hostile armies dare to enter. "Violence is not heard in their dwellings, wasting nor destruction within their borders." Woman therefore is the natural shrine of religion.

For her the unfading rose of Eden blooms,  
And wings of seraphs shed divine perfumes.  
For her the spouse prepares the bridal ring,  
And white robed virgins hymeneals sing.  
To sounds of heavenly harps she dies away,  
And melts in visions of eternal day.

If, therefore, religion be of importance to the community, it must be of equal importance to nurse it early in the only bosoms which are likely to guard it faithfully: and as a man I must be allowed to say, that whatever obligations the female sex may owe to our industry for supplying them with comforts and luxuries, they amply repay the debt in keeping alive, by example or gentle admonition, the little religion which yet remains among us. This subject however has been so eloquently urged by one of the best of men, that I shall press it no further. I cannot, however, avoid observing, that the religious influence which women at present exercise over men is most lamentably less than it might be. They are formed by heaven to make every thing lovely, and Christianity recommended by their smiles would wear a thousand graces. Yet it must be owned that at present the greater number of females, though less vicious than men, can hardly be said to be more virtuous; and I fear they owe even their negative excellence rather to the protection which their sex affords them from temptation, than to the influence of vital religion on their hearts.

But beyond the concern which the public has in the proper education of females, they have themselves an interest in it greater perhaps than they generally comprehend. It was observed by Mr. Smith, that mothers soon lose all authority over boys, and seldom retain much even of their attention. I suspect this is not quite so true as Mr. Smith imagines, or at least that the puerile petulance of which we are so proud at fourteen, is reduced by a little reflection before we are four and twenty; as in the interval we have perhaps learned to estimate things more justly, and have discovered that our

mothers know rather more than we fancied, and we ourselves rather less. However, it must be confessed, that to retain much reverence for a silly prattling woman, who at three-score still glides the ghost of beauty amid the circles of fashion, requires rather more principle than most youths possess. Let a young man then whisper one word of admonition into older years, and assure all mothers, that, selfish and thoughtless as we are, they are never despised by their sons except when they deserve it. A good mother will preserve the reverence and affection of her children by the simple force of goodness. Why it is that even vice is delighted with virtue may be a question; I fancy there is an original sense of the beautiful which not even long habits of immorality can quite extinguish. The fact however will hardly be disputed. Indeed I believe this homage is paid in *all* cases where virtue is really believed to exist; but the bad are very apt to suppose hypocrisy, and sometimes obliged in self-defence to ridicule the goodness which they really venerate. This, however, only happens to those whose conduct seems to reproach their own. Now a mother never is suspected of hypocrisy; we know her too well; and the tacit reproaches which her virtues utter against her unworthy offspring, though painful, can hardly be resented: they are but in unison with those early admonitions which are always remembered with gratitude at least, if not with profit. Every secret pang, every external distress, a fit of sickness, or a gleam of heavenly grace, carry back the mind to that parent who gave us being, who nursed our infancy, and watched our manhood; whose grey hairs perhaps our vices have hastened, but whose piety and patient goodness still preserve a control over us, when fear and shame have long ceased to operate.—I believe it does not happen ten times in a century that a really virtuous mother is despised by her children. The

same truth may be evinced by a different process. It is laid in the constitution of things that virtue shall possess the ascendancy over vice whenever they stand upon a level; in a mother, therefore, aided by the sanctity of age and sex, and with every early association in her favour, it must be honoured.

Nor is this homage of the young towards the old easily secured on any other terms. Indeed, I believe it is exclusively the reward of goodness. Talents and knowledge may do something, but the idle and profligate seldom value acquirements highly; and though talents of a certain kind will command admiration, they are not exactly of the description which old people generally possess. Besides which, they are apt, especially among women, to decline with declining years; and though “the case may sometimes be respected for what it once contained,” this will only happen where the contents are very extraordinary. If, therefore, the mothers of the present generation feel themselves deserted by those whose strength should have been the prop of their weakness, how can they more wisely provide against the renewal of the same calamity in their daughters, than by early training them in those habits of piety and domestic virtue which will survive the lapse of time, and not only retain for their grey hairs the veneration of those they will most love, but perhaps enable them by the gentle control of influence and example, to reclaim the thoughtlessness of youth from those vices which must equally disgrace the parent and the child.

But the interest which women have in the cultivation of the religious principle is not confined to their later years. Most of the smiling sylphs who are now entering upon life hope one day to become wives; and though, when I consider what beings men are, I am sometimes surprised a sensible girl should be willing to quit the cheerful ease she enjoys under her father's roof,



to entrust her happiness to the care of a stranger; yet the course of the world evinces the fact, and therefore I am entitled to reason upon it. Now if they are to marry, it is obviously important they should marry well. I do not mean *well* in a worldly sense, that is to men of large fortune; for "godliness is great riches if a man be content with that he hath;" but so to marry, that they may have a reasonable prospect of happiness. And yet though this is clearly the most hazardous game of their lives, I believe I am nearly right in saying, that it is played by most women in total darkness. It may be true that we know little of them, but I am apt to suspect that they know still less of us; and happy is it for our sex that this ignorance prevails. But of all men, the individual whom a girl is likely to know the least of, is that very individual on whom it is probable her happiness or misery through life may depend. Most men are guarded in the company of women, and dress themselves in their very best behaviour; but a lover becomes a different being: other men paint, but the lover wears a mask. I do not say that he is guilty of a wilful deception; but it is in the nature of things that we should strive to please those we love, and this we naturally attempt by assuming just those sentiments and manners which are best suited to the taste of our mistress. The season of courtship in short is generally a season of twilight, in which every object looks beautiful, but none is very clearly distinguished. The virgin marries one man and lives with another. Her lover was gentle, smiling, and attentive: her husband is coarse, ill-tempered, and selfish. These are melancholy realities, ascertained only when it is too late; for though the happiness of a virtuous pair is *perfectly reciprocal*, it is not so with the generality of men. Providence has given us some superiority, and we have taken so much care to improve the advantage in

our own favour, that it is possible for a husband to render his wife perfectly wretched without much diminishing his own comforts. — Constant acts of petty tyranny are more fatal to happiness than the greatest single calamities. I doubt if the Italian Countess that was confined in a dungeon for twenty years, suffered more from the jealousy of her husband, than many women in this land of liberty have endured in an equal period from the capricious despotism of theirs.

Now all this, though melancholy enough, if it were remediless must be quietly submitted to, like other unavoidable evils; but if it be possible for women by any precautions to diminish the dangers to which they are exposed, it must be rational to attempt it. I think it is possible; for I think it may be shewn that women have considerable freedom of choice, and I am much mistaken if a really religious education will not qualify them to choose well. To me it seems a great mistake to imagine that women have but little power of selection. It is true that they cannot propose themselves where they please, and in this we may be said to have the advantage. But then they have a negative; they possess this prerogative in undoubted right, and it is of a nature which trenches so much upon ours that the empire is nearly divided. In truth this prerogative is exercised much more frequently than appears. A young woman may have rejected a dozen suitors, who never gave one a direct refusal; for who will press his suit to its issue in defiance of repulse? A lover has an eagle eye which watches every glance of his mistress, and the sensibility either of his tenderness or his pride is generally quick enough to prevent his continuing attentions when he discovers that they are obtrusive. In point of fact, therefore, though we nominally possess the privilege of proposal, that privilege is nearly neutralized. If, however, it be said, that custom has authorized rather

more freedom of advance on our side, this I believe is in some degree counterbalanced by the self-command which a contrary custom teaches on theirs. The liberty which men have, they in fact throw away by using it unwisely, and enjoy less only because they possess more. Thus men frequently contract marriages which they themselves disapprove, but into which they are led almost unknowingly. The first step is their own, and perhaps a hasty and foolish one; every subsequent step they make with regret, but find themselves constrained by a sense of honour and the difficulties of receding. These dilemmas women never fall into; they are preserved from falling into them by the want of that liberty which is thought so desirable; and these dilemmas are not unfrequent. But the common case is this; a youth of twenty has roving eyes, which are soon attracted to some pleasing object; and his affections become fixed before his judgment has had time to operate. His power of selection is evidently gone: but the girl whom he happens to admire still preserves hers; and after she has discovered his attachment, can coolly deliberate on the propriety of encouraging it, before she permits her own heart to be engaged. The control which custom has taught her to exercise over her feelings, gives her this advantage, and it is the same which a cool fencer possesses over a passionate adversary. Now it is evident, that in this case, which is a common one, the advantage is on the side of the female. In short, the power of selection is, in one important view of it, the power of judging dispassionately; and so superior indeed are the habits of self command which women learn, that nine tenths of the precipitancy and folly which love produces in the world are to be found in our own sex.

Now if it be true that the power of selection is to a considerable degree possessed by women, the next point is how they may learn to ex-

ercise that power wisely. And to me it is quite clear that religion is their proper instructress. In the first place, consider how much misery is produced in the world by what are called matches of expediency; into which women enter, not because their affections are engaged, but because it is not thought right to refuse a *good offer*. I do not say that such marriages are condemned in Scripture, but I am sure they are not encouraged. "They who will be rich fall into temptation and a snare." The contented spirit of Christianity, therefore, which is careless of pomp and bustle, has a tendency, in a considerable degree, to diminish this evil.—Again, as men are very greatly under the dominion of violent passions, women, it may be supposed, are a little so; and many foolish couples are united for life, who had better have been seated at the two poles, because neither would take time to discover that they possessed no common qualities necessary to each other's happiness. So far as this may be owing to precipitancy on the part of the female, a religious education offers an excellent corrective; for Christianity is always found to compose the mind, and prevent the overflow of swelling passions.—Another frequent cause of unhappiness is the want of taste. A woman sees marks of coarseness and indecorum in her suitor, but has not delicacy of mind enough to be disgusted with them. In after life she finds that these were in fact indexes of selfishness and sensuality; but it is too late. Now religion is peculiarly qualified to give the highest mental refinement; and one who has been early nursed in her school will probably discover before marriage, (notwithstanding the delusion prevalent at that period) those faults which would have rendered her miserable after.—Lastly, the good are naturally fond of goodness, and of nothing else; for "what communion hath light with darkness, what concord hath Christ with Belial?" Were early habits of



piety, therefore, wrought into the female mind, we should hear less of trips to a neighbouring country; of young misses of eighteen throwing themselves away on dashing captains, or undertaking the hopeful task of reforming rakes. The good would be more clearly preferred, and the grounds of that preference more distinctly marked; and the virtuous of our sex would thus enjoy the highest reward which it hath pleased God to allow us here, in the real affections of the other: while the vicious must be content either to quit their habits of profligacy, or drag out their lives in cheerless celibacy and contempt.

Thus we see how much real religion would reduce the dangers to which young women are now exposed, in entering upon that state which is to last for life. The number of marriages might probably be diminished, but the diminution would be such only as the wise husbandman effects when he prunes his trees, by cutting away the lifeless and unsightly branches. All those matches which are virtuous or likely to produce happiness will be left, and their number multiplied; some of the less rational will be prevented; but these may well be spared both to the public and the individuals.

There is yet another motive of interest which even this world presents to the younger part of the female sex in favour of early religious instruction, and this surely may speak home to every bosom. It is generally supposed that they are pleased with the attention of young men. Let me assure those who feel any desire for our love or admiration, that nothing will so certainly purchase both as the "beauty of holiness." They will not easily equal us in force of mind or range of intellectual acquirements; nor am I quite sure that when they do we shall feel disposed to love them the better for it. But in religious excellence they will easily surpass us;

and (strange as it is) this is a superiority of which we are quite unenvious. Women can scarcely believe how happily Christianity sits upon them. It looks as if it had been made for them alone. Its meek, and kind, and holy spirit, harmonizes so beautifully with the graces of the female mind and person, that the wildest spirits, like the lion at the feet of Una, lie down and gaze in admiration. It is not mere beauty that is attractive; that is to say, mere symmetry of features and figure: there is, after all,

Something than beauty dearer, when we look

Or on the mind or mind-illumin'd face;  
Truth, honour, goodness, harmony and love.

Besides which, young men sometimes *think*, even in the hey-day of blood and spirits: and perhaps those who are likely to make the best husbands do not think the least. It does, therefore, by fits occur, that the days of rapture must have an end, and the days of reason arrive. Even the most thoughtless can hardly help asking himself, Where he shall find a lasting charm, when the bloom of youth is worn away? While the more serious is apt to enquire, Whether the heart is good as the spirits are playful? How far the dispositions of her whom he would fain choose as his partner for life are such that he can hope to make her happy by his exertions? Whether if calamities befall them, he shall hear her consolation or complaints? Whether when the hand of heaven shall part them, he may hope to be united to her for ever in a better state, or must hide his eyes from the hideous alternative? In short, religion is every thing in women. Without it they are pretty baubles; but who does not know that baubles soon tire us and are tossed away? With it they are all

High fancy feigns, or lavish heart can wish.

What I have said on the subject of religious education, be it remem-

bered, is not intended in exclusion, but in aid of Mr. Smith's system. I am as desirous as he can be that the minds of our young females should be better cultivated than they are in every liberal branch of knowledge. All I entreat is, that no attainments, whether personal or intellectual, be pursued to the neglect of religion. I feel also satisfied of this; that a Christian education will supply the very best corrective for the evils which are dreaded in women from increased knowledge. Would literature render them pedantic? Christianity will preserve them modest. Would science make them disputations? Christianity will teach them meekness. The union of religion and knowledge is undoubtedly most desirable, and surely also not unattainable: yet if either *must* be neglected, who can hesitate in this case or in any other? Perish learning—"If any man thinketh he knoweth any thing, he knoweth nothing yet as he ought to know; but if any man love God, the same is known of him."

One word only to the philosophers, and I have done. Should this paper chance to meet their eyes, they will probably treat it and its author with perfect contempt. I confess it contains no depth, and not much originality of thought. But if, *as the truth is*, it has pleased our gracious God to place the most important of all truths near the surface, let me ask, whether those act wisely who despise what is obvious, and seek only what is profound? For my part, though I am far from wanting curiosity, I think it more *philosophical* to estimate knowledge by its value when obtained, than by the difficulty of obtaining it; to "seek first the kingdom of God and his righteousness," and leave it to the wisdom of Providence to give or deny the means of prosecuting less necessary branches of research.

D. L.

THE WORLD AS IT IS.  
NO. III.

(Continued from p. 361.)

Pro molli violâ, pro purpureo narcisso,  
Carduus et spinis surgit paliurus acutis.

I RAMBLED one fine afternoon to a village distant about two miles from Mr. M.'s residence. Its inhabitants were celebrating their annual festivities on the green, round which their cottages were sprinkled. "Here," thought I, "is a true picture, or rather the reality, of rural innocence and happiness." As I approached within a stone's cast of the revelry, I could however plainly distinguish, in the confused clamour, many a disgusting and blasphemous expletive; but at *that* time I heard the language of impiety without any disturbance about its guilt; and excused these profane rustics by an apology for evil which greatly increases its moral turpitude; namely, that they mean nothing by it, or have forgotten its criminality. I found myself in the middle of the concourse just as the prize of a new hat had been awarded to the most successful of the village gladiators; and the victor was soon after carried off in triumph to the L— Arms; while I, after purchasing some fairings for Mr. M.'s children, returned homeward.

I was strolling back through the valley which stretches from beyond Deloraine to the scene just visited, musing in romantic mood on the felicity of a country life, its bracing labours, and exhilarating diversions; when the site and unusual neatness of a cottage tempted me to explore its interior. It was empty; but I soon discovered the wife of its owner gathering underwood in a neighbouring copse. She was attended by three children, whose ruddy looks and boisterous merriment were contrasted with the wan complexion and silent melancholy of their mother. A short interview with this groupe convinced me, that to tranquillity and health, the two



main ingredients of sequestered happiness, this poor woman was a stranger, though inhabiting a picturesque cottage in a more picturesque glen.

Under the influence of this discouraging conviction I pursued my way, pensive and thoughtful, till my reverie was suddenly interrupted by a sight of the aspiring battlements and turrets of Deloraine, reddened by the last rays of an autumnal sun. The spectacle was magnificent: and I lingered in the valley beneath, till the splendid vision melted into the sober gray of evening.

My afternoon adventure furnished materials for table-talk during the interval between supper and bed-time; and I had leisure to argue on the undeniable innocence and happiness of villagers, instancing in confirmation of my positions the humours of the wake. Having already forgotten my uncle's opinion about the non-locality of the world—"To such sequestered retreats," said I, "your tremendous world finds no access." He was not, however, to be beaten off his principles by assertion. "My opinion still is," he replied, "that the world's influence is universal. You yourself have this very day witnessed an example of its triumphant ascendancy even in a cottage. Its spirit is quite as active in a village as in the capital itself." "But what, Sir, do you understand by its spirit? You are again launching my pinnace into the illimitable deep of undefinables." Mr. M. rejoined, "Yes, I allow it: for it is no more possible to interpret the meaning of the world's spirit, than of the world itself.—But I ask you, what *you* intend, when you condemn a person for acting in the spirit, for instance, of disloyalty,—the expression is as definite when applied to the world, as when applied to disaffection. I understand the term, when detached, to signify an habitual devotion of mind to a favourite object; what that object is, depends upon the

context: in the present case, it is the world.—But you are startled at my charging the villagers with worldliness. My accusation results from a conviction, that human nature is every where essentially the same; that is, that its moral qualities are unchangeable by external circumstances: its disposition may indeed lie dormant, but it is not therefore extinct. It is only quiet when it meets with no corresponding outward temptation. If a man cannot lead the fashions in a city, he will lead the carousals of a hamlet. The spirit of the world can only operate within the sphere actually in possession; and hence a person's conduct in a village affords certain data for calculating what his behaviour would be, were he removed into the metropolis. The tree would not lose its nature, but transplanted into richer soil would of course become more luxuriant. The man who won the hat felt, I doubt not, as much importance and superiority over the surrounding rabble, as ever elated an ancient gladiator when decorated with the honours of the circus. A green is substituted for a circus, a crowd of rustics for an assembly of Romans, and a new hat for a garland. And as to the cudgel-players' procession to the L— Arms, *that* had all the glory of an ovation.—I am astonished," continued my companion, "at the foolish ideas so many people entertain, of the comparative purity and harmlessness of the country, and obscure life. One would suppose, that people collected their information on village innocence from the absurd engravings of the print shops, where piping shepherds, and filleted lambs, and sentimental shepherdesses are introduced into landscapes, which, were they sketched after nature, would shew for such shepherds a depraved and vulgar peasantry, for their lambs dirty sheep marked with the initials of their owners, and for gentle shepherdesses, awkward and immodest dairy maids. Were this, however, all the mischief, it might be laugh-

ed at and forgotten. But I insist farther, that folly, dissipation, profligacy, and crime, are far from being indigenous only in towns. Pray had not the man who wore the hat, a deep scar on his left cheek?"—"Yes."—"I know him too well: his name is Red Walter; at least he is called so; and he is celebrated all over the country for getting money without working for it, nobody knows how, but every body guesses; and for spending the money as soon as it is gained, in sensuality. I will venture to affirm, that the prize hat is pawned before to-morrow morning for half its value to the keeper of the L— Arms. The woman in the valley is his wife, and her health is sinking under her husband's cruelty. Now, where is the innocence and happiness of the country? A picturesque glen is here the den of a ferocious smuggler!

"Yes, Sir, but Walter's is an extraordinary case."

"Extraordinary, because he has the most shrewd understanding, and a frame the most athletic in the parish; and his sharpness and activity are accordingly more prominent. Give the others his wit and vigour, and we shall have a whole township of Walters."—I refrained from telling Mr. M. what I had distinguished in the clamour of the wake; but the recollection of that immodesty and profaneness strengthened my friend's logic more than I was willing to acknowledge. He went on, "Now, without pointing out the turpitude of this man's conduct as opposed to religion, I would only require a sentimentalist who studies rural life in Thomson and Goldsmith, to support the alleged moral superiority of man when vegetating in the retirement of the country. What, cannot he find *there* the paths of perdition! Alas, men never want opportunities and materials for sin: vice requires no costly and complicated apparatus: if they are debarred from indulging in the splendid dissipation of the Theatre and Opera, they will wallow in the nauseous pollution of

an alehouse: in either case I believe the proportion of criminality and worldliness to be precisely the same. Only in one instance depravity is elegant, in the other loathsome. People give villagers credit for virtue, because they hear, or rather see in print, so little to the contrary; whereas the sins of high life are exhibited in every newspaper. Princes, nobles, and statesmen, live in public, and are so keenly watched that no action escapes notice, and if obnoxious to censure, finds no mercy. But did every hamlet furnish, with the west end of the town, its periodical registers of profligacy, court and country manners would occupy the same column. Now the revelry of this wake, even were it not directly hostile to religious principle, would still be hostile to the inferior principle of affection. Here is a man who starves an industrious wife, whom he promised by the most sacred of all engagements to love till their final separation, for the sake of his own qualifications;—a conduct more mean and dishonourable than the conduct of a highwayman: of the two, I think, that the highwayman is the most respectable character: *he* does not, for instance, murder his victim by inches. What injustice is that, to denominate, as some of our democratic wittings do, oppression the exclusive privilege of the aristocracy!"

"You do not however say," (I was glad to creep out at any loop-hole,) "that he starves his *children*."

"But of the miserable pittance allowed to his wife she reserves but a scanty portion for herself. The rest is all given to the children. This I know well; for Mary's self-denial, and tenderness to her little ones, are as notorious as Red Walter's barbarity. — Sentimentalists found their ideas on distant observation; they esteem the inhabitants of cities more wicked, since their wickedness obtrudes itself in every street; besides, in a crowd mischief counts its patrons by the thousand; and thus the aggregate being so enor-



mous, they look at *that*. They do not trace consequences to their causes; vice and cruelty to an inherent love of evil. They are for pruning away the branches, not for extirpating the seminal principle. All this proves that ignorance of human nature is the parent of error, whether the bantling assume the severe gravity of metaphysics, or the seductive gaiety of romance; and I think, that our modern philosophers' doctrine of perfectibility, and the novelists' recipe for defecated happiness is equally absurd; for what can draw crystalline streams from an impure fountain? And I just as much reverence the dialectics of Godwin, as the moonlight sonnets of Charlotte Smith."

Cruel experience, Sir, has authenticated Mr. M—'s comparative estimate of town and country morals. With the history of my disastrous adventures in that sequestered valley, where once I expected to restore Arcadia, you are well acquainted. If the remembrance of "the green solitudes of Cumberland" (you recollect that phrase in *The Recess*) excited no emotions more unpleasant than those of mere disappointment, I should scarcely dread their recurrence. But it is far otherwise! \*\*\*

Would I had fall'n upon those happier days

That poets celebrate. Those golden times  
And those Arcadian scenes that Maro sings,  
And Sydney, warbler of poetic prose.

Nymphs were Dianas then; and swains had hearts

That felt their virtues. Innocence it seems,  
From courts dismiss'd, found shelter in the groves.

The footsteps of simplicity impress'd  
Upon the yielding herbage, (so they sing)  
Then were not all effac'd. Then speech profane

And manners profligate were rarely found,  
Observ'd as prodigies, and soon reclaim'd.  
Vain wish! those days were never. Airy dreams

Sat for the picture. And the poet's hand  
Imparting substance to an empty shade,  
Impos'd a gay delirium for a truth.

TASK, b. iv.

(*To be continued.*)

*To the Editor of the Christian Observer.*

SINCE the *Christian Observer* professes to take peculiar notice of those occurrences which attract the public attention, and at the same time indicate the state of modern opinions in respect to morality and religion, you will probably grant admission to the following paper, which calls the attention of your readers to some circumstances in the cause of the Hon. Miss Mary Seymour, brought before the late Lord Chancellor, and subsequently heard by the House of Lords. I need not inform you that this subject has lately engrossed a large share of the conversation of persons of the higher class.

With a view to the information of those of your readers who may be unacquainted with the case, I shall in the first place state the leading facts. Lord Hugh Seymour, son of the late Marquis of Hertford, and younger brother of the present Marquis, married Lady Horatia Waldegrave, daughter of the Earl of Waldegrave and of the present Duchess of Gloucester. Lord Hugh and Lady Horatia had several children, of whom Miss M. Seymour was the youngest. Within a few weeks after the birth of this child, Lady Horatia was ordered by her Physicians to repair to Madeira, on account of a consumptive complaint, and Lord Hugh accompanied her. His Lordship appears to have been the familiar friend of the Prince of Wales, although the intimacy had been subject to interruption; and it may perhaps in some degree be ascribed to this friendship that, on the occasion of Lord Hugh's departure to Madeira, the child already mentioned was allowed to be placed under the temporary care of Mrs. Fitzherbert; a measure in which Lady Horatia appears to have acquiesced, though she afterwards felt some regret on account of it. Lady Horatia, after accompanying his Lordship to the West Indies, where he was appointed to the chief naval command, returned alone to England, and soon after died at Clifton. His Lordship

was attacked by the yellow fever, and he died within so short a period after the decease of Lady Horatia as not to have heard of that event. I cannot help pausing here, in order to notice the afflictions which often overtake those who are the objects of general envy, and fill the highest ranks in life. "Man," says the Scripture, (and the saying is applicable to high and low) "is born to trouble as the sparks fly upwards."—"He walketh in a vain shadow and disquieteth himself in vain, he heapeth up riches and cannot tell who shall gather them."—"Man that is born of a woman hath but a short time to live and is full of misery. He cometh up and is cut down like a flower. He fleeth as it were a shadow."—"In the midst of life we are in death."

The attachment which subsisted between Lord Hugh Seymour and his Lady was peculiarly strong; as was also the affection of both the parents towards their children. Lord Hugh terms Lady Horatia in his will, "the most beloved wife that ever existed." He observes that he had "looked to her as the source of all his hope," and he concludes with "assuring his dear wife that his last breath would waft to heaven his prayers for her happiness, and for that of their dear, dear children, whom (said he) we love equally, and whom I leave to her protection under God's grace, and to the continuance of her love, which I wish to be such as I bear to her."

But I proceed with my narrative. Lord Hugh Seymour appointed Lady Horatia to be the sole guardian to all his children in case of her remaining unmarried; and in the event of her marrying again, he directed that the Earl of Euston, his brother in law, and Lord Henry Seymour, one of his own brothers, should be joint guardians with her Ladyship.

It appears, however, that Mrs. Fitzherbert, having contracted a great affection for Miss M. Seymour during the child's visit, was anxious after the death of both the

parents to retain the charge over her. Lord Euston and Lord Henry Seymour were not satisfied with this arrangement. They made application to Lord Chancellor Eldon, who nominated them guardians, and disallowed the claim of the other party, Mrs. Fitzherbert. The child, who was now at their disposal, was likely to be placed by them under the care of one of the sisters of Lady Horatia, the Countess of Waldegrave.

An appeal from this decision was made to the House of Lords, and the Marquis of Hertford, whose professed purpose it was to leave the child under the charge of Mrs. Fitzherbert, was introduced as a party claiming the guardianship, and he was appointed guardian by a very large majority of Peers; the present Chancellor, Lord Erskine, recommending this decision.

The introduction of this new party has, as I understand, been considered by lawyers as somewhat novel. But whether the admission of it was, or was not, irregular; and whether, if it were irregular, it may, or may not, lead to dangerous consequences, I presume not to decide. I shall only remark, that the publicity of all the transactions of our courts, and the freedom with which an inquisitive and enlightened bar is accustomed to canvass their decisions, constitute the great safeguard of our liberties, and that I gladly, therefore, leave to the lawyers the agitation of this question.

The general arguments in this interesting cause appear from sundry papers printed on the occasion of the trial to have been nearly as follows. On the one hand it was said, that Mrs. Fitzherbert was much attached to the child, and the child to Mrs. Fitzherbert; that the health of the infant was tender, and that the separation might even endanger her life; and that the Prince of Wales moreover had undertaken to give to her a fortune of £10,000 on her coming of age, on the condition of her remaining with Mrs. Fitzherbert. His Royal Highness



made an affidavit, from which, for the sake of accuracy, I shall give some quotations. His Royal Highness stated, "that about June, 1801, he received a message from Lady Horatia, requesting him to call upon her; that he found her in an extremely debilitated state;—that she mentioned to him how little time she had apparently to live; and that when his Royal Highness tried to divert her ideas from such melancholy prospects she desired him to be silent, as she had much to say to him, and particularly as the purport of it was the request of a dying mother in behalf of her child; that she called the infant, who was sitting on the Prince's knee, remarked what a lovely sweet babe she was, how fond of the Prince, and how the Prince appeared attached to the infant; that she thanked him in warm expressions, and observed how fortunate she had been in meeting with such a friend as Mrs. Fitzherbert had been to her, under all circumstances, with whom to leave the child, and not only expressed her strong approbation of the condition she found the child in, but her complete happy situation under Mrs. Fitzherbert's care; that she then adverted to a conversation she had held with Mrs. Fitzherbert, said she should have been as unfeeling as a brute to have taken the child from her" at the time in question, "observing that the child knew no other mother but her.—But," added she, "I have something more, Prince of Wales, to say to you. Recollect that it is the last request of a dying mother, and that is, that you will take an oath and swear to me most solemnly, that you will be the Father and Protector through life of this dear child. Whereon he gave his solemn engagement to her, to fulfil to the utmost her request; that Lady Horatia then said she should die content, and that God would reward him for it." The Prince of Wales proceeds to state in his affidavit, that it was as an evidence of his sense of

this engagement that he settled on the child the £.10,000 already mentioned.

It was urged on the other side of the question, that Mrs. Fitzherbert is a catholic, and a wish was expressed that the House of Lords, if they should see fit to reverse the judgment of the late Lord Chancellor, should devise some means of preventing the infant from being educated by a person of that persuasion. The disposition of the father of the child to prefer Lord Euston and Lord H. Seymour as guardians, to all other persons, was said to have been clearly manifested by the circumstance of his having nominated them to be joint guardians with his widow in the event of her second marriage; and the mother's wish in favour of the same guardians, or in favour at least of such guardians as would not leave Miss Seymour in the hands of Mrs. Fitzherbert, is affirmed to be rendered equally clear by several expressions in letters of Lady Horatia, which are in the possession of the Countess of Waldegrave; expressions, undoubtedly, not easily to be reconciled with those ascribed to the deceased by his Royal Highness the Prince of Wales, during his last interview with her. The terms on which the affidavit of the Countess of Waldegrave states Lady Horatia to have written, are these: "How happy shall I be to hear that my poor dear children *are all together.*"—"I fear that Mrs. Fitzherbert will not give up little Mary *till my return,*" namely her return from the West Indies. "It is so very distressing to have my child *there,*" namely under the roof of Mrs. Fitzherbert. The Countess of Waldegrave's evidence is confirmed by that of Lady Euston.

The objection of Mrs. Fitzherbert's being a papist is repelled by a declaration of that lady, that she is of opinion that every child ought to be educated in the religion of its parents, and by evidence given, that she had begun to train up this infant

in the principles of the church of England. The testimony of the Bishop of Winchester is resorted to on this subject. His Lordship states "that he had, in consequence of an application of Mrs. Fitzherbert, recommended the Rev. Mr. Croft, of Portland Chapel, as the religious instructor of Miss Seymour; that Mr. Croft had assured his Lordship that his employment was attended with great satisfaction and success; that the young lady had made great proficiency in the catechism of the church of England, had read several books of instruction in the principles of that church, and promised, as far as a child of her age could promise, to be a firm and steady member of the church."

I shall now take the liberty of offering a few observations.

And first this occurrence may suggest to all parents the importance of taking *effectual* means of placing their children, in the event of their becoming orphans, in the hands of those to whom they incline to confide them. It is natural for a father to suppose that, if he appoints his widow to be a guardian to his children, that widow, in the event of her own death, may nominate such succeeding guardians as she may chuse. This, however, is unquestionably an erroneous supposition. The law does not permit a widow, though she herself should be a guardian, to name a succeeding guardian to her children. The father alone can nominate. In default of his nomination, the Court of Chancery assumes that office. It moreover appears from Miss Seymour's case, that even though the two parents should have *indicated*, the one by writing, and the other by a conditional appointment in a will, a *disposition* in favour of certain guardians, those guardians may not be the persons nominated by that high authority to which the appointment devolves. The eldest of the several next of kin may be preferred by the Chancellor, or by the House of Lords, without any reference to cir-

cumstances which the deceased parents might have deemed of transcendent consequence in the decision. In the present instance, a Roman Catholic is made the *de facto* guardian and instructress of a Protestant infant. On the same ground it may equally happen that various other considerations, both of a religious and moral nature, may be overbalanced, in the eye of the Chancellor and of the House of Lords, by the circumstance of relationship, of worldly connection and pecuniary interest.

Parents also should learn, from this case of Miss Seymour, not to be too delicate or complimentary upon points of such unspeakable moment. The visit of a child permitted or encouraged, with a view to the gratification of an acquaintance, may lead, as we have here seen, to the complete transfer of that child into the hands of the person with whom she had taken up a temporary residence.

But it may perhaps be said, that all objections ought to be considered as done away in the case of Miss Seymour, by the circumstance of Mrs. Fitzherbert's having engaged to educate her as a protestant. Is it then sufficient that a clergyman of the church of England should occasionally visit her, in order to instruct her in the principles of our church? Granting that the foundation is ever so wisely laid, who is to raise the superstructure? A religious education chiefly consists in the application of the all-important doctrines of our religion to the occurrences of common life; in a continual recurrence to the great truths which have been taught; in the comparison of the ordinary motives, the habitual temper and the daily conduct, of the young disciple of Christ, with the motives, temper, and conduct of our Saviour and of his apostles. You are to renounce, says the Rev. Mr. Croft to his pupil, while he instructs her in the Catechism, "the pomps and vanities of this wicked world and all the sinful lusts of the flesh."



But who is more immediately to see to it, that she does renounce them? Who is to be the practical expositor of these terms? Who is to point out to her, when she enters the stage of life, what is that particular *pomp* which she is to fear, what are those *vanities* of which she is to beware, and what are those *sinful lusts* from the least contamination of which she is to shrink? Is it not Mrs. FITZ-HERBERT?

It has been frequently remarked of late, that the principles of science heretofore taught in our universities have been general, and have not been sufficiently brought to bear on the concerns of human life. Many lectures have been instituted with the view of supplying this defect. The modern mathematician is beginning to learn the connection between the problems of Euclid and the management of a vessel, and the student in mechanics how to enrich his country by turning machinery to manufacturing uses. It would be well if the same common sense were applied to religion, and the science of divinity were contemplated with a clearer reference to practice. In vain is all our fund of theological knowledge; in vain is all the orthodoxy conveyed by our catechism, or inculcated in a weekly lecture from the pulpit, if we are not taught how to steer our vessel,

and how to augment our stock of moral wealth. It matters little whether we are Protestants or Papists, if our religion consists in assenting to the articles of our creed;—if deriving our doctrine from one instructor, and our practice from another, we learn to conceive of our Credenda, and of our Facienda, as of successive lessons on separate sciences, taught at their respective seasons by masters independent of each other. A disposition to separate religion from morality constitutes indeed one character of popery. To profess a most devout and implicit faith in the doctrines of the church, and to join with this profession much practical unbelief;—to combine a few occasional strictnesses with a general system of indulgence;—to be gay and dissipated during fifty weeks of the year, but extremely sorrowful in Lent;—and to set the merit of a most unsuspecting faith against all the licensed follies and irregularities of the life;—are faults which belong more particularly to the catholic church. They form however a part of popery to which some are extremely well affected who retain the name of protestants. Is there not a danger lest in these respects at least, Miss Seymour should be brought up a papist?

A PROTESTANT.

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## REVIEW OF NEW PUBLICATIONS.

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DR. PINCKARD'S *Notes on the West Indies.*

(Continued from our last Number, p. 372.)

WE have already shewn by an extract from this interesting work, that the author had no inclination to aggravate the enormities of the slave trade, or to withhold from its conductors such extenuations of their crimes as the facts which fell

within his notice might afford; on the contrary, that he was disposed to form hasty conclusions in their favour, and to defend them upon fallacious appearances from some part of the imputations under which they laboured.

Towards the planters of the West Indies, he has not exhibited less candour; or rather we may fairly

say, he appears to have had a strong predisposition to think favourably of their conduct as masters, and to apologize if possible for the slavery of the Colonies; as the following further extract from his epistolary journal may prove:

"But however great the richness, beauty, and fragrance of the estate, its canals, and its walks, still I am sensible that I shall more firmly secure your attachment to it, by mentioning the simple fact that, to slavery, it affords—a happy home!

"I know not whether upon any occasion, since my departure from England, I have experienced such true and heart-felt pleasure as in witnessing the high degree of comfort and happiness enjoyed by the slaves of 'Profit.' Mr. Dougan not only grants them many little indulgences, and studies to make them happy, but he generously fosters them with a father's care; and they, sensible of his tenderness towards them, look to their revered master as a kind and affectionate parent: and with undivided, unsophisticated, attachment cheerfully devote to him their labour and their lives.

"Not satisfied with bestowing upon his slaves mere food and raiment, Mr. Dougan establishes for them a kind of right. He assures to them certain property, endeavours to excite feelings of emulation among them, and to inspire them with a spirit of neatness and order, not commonly known among slaves; and I am happy to add, that the effects of his friendly attentions towards them are strongly manifested in their persons, their dwellings, and their general demeanour.—Perhaps it were not too much to say, that the negro yard at 'Profit,' forms one of the happiest villages within the wide circle of the globe! The labouring poor of Europe can attain to no state at all adequate to such slavery, for had they equal comforts, still could they never be equally free from care.—The slaves of Mr. Dougan are not only fed, and clothed, and tenderly watched in sickness, without any personal thought, or concern, but each has his appropriate spot of ground and his cottage, in which he feels a right as sacred as if secured to him by all the seals and parchments of the Lord High Chancellor of England and his court. Happy and contented, the slave of 'Profit' sees all his wants supplied. Having never been in a state of freedom, he has no desire for it. Not having known liberty, he feels not the privation of it; nor is it within the powers

of his mind either to conceive or comprehend the sense we attach to the term. Were freedom offered to him he would refuse to accept it, and would only view it as a state fraught with certain difficulties and vexations, but offering no commensurate good. 'Who give me for nyaam Massa,' he asks, 'if me free?'—'Who give me clothes?'—'Who send me doctor when me sick?'

"With industry a slave has no acquaintance, nor has he any knowledge of the kind of comfort and independence which derive from it. Ambition has not taught him that in freedom he might escape from poverty—nor has he any conception that, by improving his intellect, he might become of higher importance in the scale of humanity. Thus circumstanced, to remove him from the quiet and contentment of such a bondage, and to place him amidst the tumults and vicissitudes of freedom, were but to impose upon him the exchange of great comparative happiness, for much of positive misery and distress.

"From what has been said you will perceive that to do justice to the merit of Mr. Dougan, would require a far more able pen. His humane and liberal conduct does him infinite honour; while the richness of the estate and the happiness of the slaves loudly proclaim his attentive concern. We were pleased with all around us, but to witness so happy a state of slavery gave us peculiar delight. The cottages and little gardens of the negroes exhibited a degree of neatness and of plenty, that might be envied by free born Britons not of the poorest class. The huts of Ireland, Scotland, France, Germany, nay, many even of England itself, bear no comparison with these. In impulsive delight I ran into many of them, surprising the slaves with an unexpected visit, and, verily, I say the peasantry of Europe might envy these dwellings of slavery. They mostly consist of a comfortable sitting room, and a neat well-furnished bed-room. In one I observed a high bedstead, according to the present European fashion, with deep mattresses, all neatly made up, and covered with a clean white counterpane: the bedposts, drawers, and chairs bearing the high polish of well rubbed mahogany. I felt a desire to pillow my head in this but for the night, it not having fallen to my lot, since I left England, to repose on so inviting a couch. The value of the whole was tenfold augmented by the contented slaves being able to say, 'all this we feel to be our own.'



"Too often in regarding the countenance of a slave, it may be observed that,

"Dark melancholy sits, and round her throws

A death-like silence, and a dread repose;"

but throughout Mr. Dougan's happy gang the more striking features are those of mirth and glee: for, here, the merry dance and jovial song prevail, and all are votaries to joy and harmony. Before the doors of the huts, and around these peaceful dwellings, were seen great numbers of pigs and poultry, which the slaves are allowed to raise for their own profit: and from the stock, thus bred in the negro yard, the master usually purchases the provisions of his table, paying to the negroes the common price for which they would sell at the market. The conduct of Mr. Osborn to his slaves, and indeed, of many others I might mention, is also very highly commendable. The negroes at Arcadia have much cause of contentment: their happiness and welfare being guarded with a parental care. Were all masters kind and humane as Mr. Dougan, and his neighbour, slavery might have few enemies: and the peasants of Europe, amidst their boasted freedom, might sigh, in vain, for the happiness enjoyed—by slaves!" (vol. ii. p. 205—209.)

We have real pleasure in copying this charming portrait of West India philanthropy, and should be ready to admit to our author, that if all masters were like Mr. Dougan, slavery would be an evil only in name. Nay, if a large proportion of the planters resembled this truly benevolent character, humanity might find some compensation in the general system for the misery inflicted by such a minority of masters as abused their formidable power.

But, alas! there are comparatively very few planters who act at all on the principles here described; and taking the practical delineation to be correct, as from what we have heard of the extraordinary character of Mr. Dougan it probably is, we dare venture to affirm, that nothing resembling, or in any near degree approaching, this beneficent example, is to be found throughout the West Indies. It indeed sufficiently appears from many other parts of the work we are reviewing,

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that the general treatment of slaves is diametrically opposite to that of Mr. Dougan, as an extract given in our last number, and others which we purpose hereafter to give, will evince.

Let, for instance, Dr. Pinckard's general account of the clothing and lodging of the slaves in Barbadoes, be compared with the domestic comforts or rather luxuries of the happy negroes of "the Profit" plantations.

"It is not the practice to load the slaves with superfluity of clothing.—A shirt, and a pair of breeches, or only the latter for the men; and a single petticoat for the women, constitute the whole apparel. Bedding and bed-clothes find no place in their list of necessities: they usually sleep on a hard plank, in the clothing of the day. Repose is both insured and sweetened to them by labour—and the head needs no pillow but the arm. Some who, by means of industry and economy, are more advanced in their little comforts, procure a kind of matting, a pailasse of plantain leaves, or some other species of bedding, to defend them from the rough plank; but this is an indulgence self attained, not a necessary provided by the master. The architecture of their little huts is as rude as it is simple. A roof of plantain leaves, with a few rough boards nailed to the coarse pillars which support it, forms the whole building. The leeward side is commonly left in part open, and the roof projects to some distance over the door way, forming a defence against both the sun and the rain." (vol. ii. p. 113, 114.)

Still more opposite to our author's picture of Mr. Dougan's benevolence are the traits which he in many places gives of the feelings with which these poor fellow beings are regarded by their oppressors in general. Many shocking cases of cruelty in punishment are incidentally noticed, but the following anecdote, though it exhibits nothing enormous or remarkable in the act of punishment itself, serves more clearly than most of the other facts related by Dr. Pinckard to mark the ordinary character and feelings of West Indians in the relation of masters and mistresses; and indeed he gives it for that purpose.

"The corporal punishment of slaves is so frequent, that instead of exciting the repugnant sensations felt by Europeans on first witnessing it, scarcely does it produce, in the breasts of those long accustomed to the West Indies, even the slightest feelings of compassion. The lady I have above alluded to, *appears of good natural disposition, and in no degree disposed to general cruelty*; but the frequency of the sight has rendered her callous to its common influence upon the feelings.

"Being one morning at her house, while sitting in conversation, we suddenly heard the loud cries of a negro suffering under the whip. Mrs. — expressed surprize on observing me shudder at his shrieks; and you will believe that I was in utter astonishment to find her treat his sufferings as matter of amusement. It proved that the punishment proceeded from the arm of the lady's husband, and fell upon one of her own slaves: and, can you believe, that on learning this, she exclaimed with a broad smile, 'Aha! it will do him good! a little wholesome flagellation will refresh him.—It will sober him.—It will open his skin, and make him alert. If Y— was to give it them all, it would be of service to them!'

"I could not compliment the lady upon her humanity. The loud clang of the whip continued, and the poor imploring negro as loudly cried, 'Oh massa, massa! —God A'mighty!—God bless you, massa! —I beg your pardon!—Oh! massa, oh! —I beg your pardon!—Oh! God A'mighty —God bless you!—Still the whip sounded aloud, and still the lady cried, 'Aye, its very necessary!'" (vol. ii. p. 192, 193.)

If our readers are not already satisfied by this and the shocking extract in our last number, that Mr. Dougan's was a strong exception to the general case, in the benevolence of his feelings and conduct towards his slaves, we shall give them hereafter full satisfaction on this point.—Mean time we shall perhaps surprise them by saying, that the pleasure we feel in the contemplation of this singular character, this Howard of the sugar colonies, and his benevolent system, is liable to a great drawback on the score of humanity itself.

Such are the sad consequences of slavery, the unprecedented slavery at least which exists in the western world, that to have a master just,

liberal, and kind, or exempt in an extraordinary degree from the opposite vices, is to the poor negroes a most dangerous advantage, and likely to be a source of future misery and destruction.

In our review of Mr. Brougham's Colonial Policy (vol. for 1803, p. 624) a solution of this seeming paradox may be found. The case of M. Gallifet's negroes, of which the apologists of the slave trade were there shewn to have made a shamefully disingenuous use, will serve to prove, that till the only remedy for the evils of colonial slavery, the abolition of that pestilent commerce, shall be applied, the benevolence of a master may prove a source of aggravated wretchedness to his slaves, when transferred into different hands.

When a liberal and beneficent use of his extreme authority shall, through the shutting up of the slave markets, become the clear and undeniable interest of every master, the state of slavery will soon generally cease to be such as it now is, a state which nothing but the power of habit acting on our pliant and patient natures can enable man to support; but till then, every particular and temporary alleviation, such as raises the state much above its average standard, diminishes the capacity, by breaking the habit of enduring its usual hardships; and prepares for the slave whose treatment is thus meliorated the necessity of a new seasoning, more cruel and destructive even than the first process which usually bears that name, when he afterwards passes to a severe, or even to an ordinary master. His spirits sink under the painful transition; and the body supports it with still more difficulty than the unhappy and desponding mind.

Our candid and feeling author had not been long enough in the West Indies to witness such reverses and their deplorable consequences, or his just admiration of what he saw at the Profit, would



rather have excited in him new horror at a system which so cruelly frustrates the purposes of benevolence, and dashes its liberal bowl with poison, than suggested those hasty reflections by which he seems to extenuate the evils of slavery itself in the abstract, by the contemplation of this singular case. He has furnished such sad accounts of the sickness and mortality which prevail among the white inhabitants of the colonies, that it is strange he did not at least reflect how soon the fragility of human life, not to mention the great instability of West India possessions, might give a new owner, or what might be almost as dangerous to the happiness of the negroes, a new manager, to "the Profit."

With deep concern we are enabled by private information to add, that this plantation and its slaves did, in fact, meet the ordinary fate of such property, a quick succession of owners, soon after our author's departure from the colony. Their benevolent proprietor, who was scarcely more singular from his conduct as a master than from his constant residence on his estate, did not long survive that period; and "the Profit" plantation devolved by his will to his numerous children, some of whom were in the West Indies, but others resident in Europe.

Of the latter, we are happy to add that they are worthy representatives of such a father, and we doubt not that the other branches of his family, were they known to us, would be found deserving of equal praise. If so, the slaves of "the Profit" perhaps felt no worse immediate effects from the death of their beloved master than such as necessarily flowed from the loss of his personal superintendence and management. — This, however, is no slight exception, as every planter can attest; and besides, their fortunate security against the fullest reverse of their late happy destiny, has, alas! been greatly and rapidly diminished; for so extremely brittle is the thread of human life in the West Indies, that of six or seven

adult successors to this property, three only we believe now remain alive; and these have fixed on England for their future residence. Should the estate still remain with the amiable family to which it belongs, executors, trustees, and attornies, with their limited powers and casual feelings, are likely to fill the chair of the late independent, experienced, and benevolent owner.

Can even the case of these singularly favoured negroes, then, furnish any sound exception to, or extenuation of the evils of slavery? or does it not rather suggest a new argument for the abolition of the slave trade?

We wish that such masters as possess in any degree the feelings and experience of Mr. Dougan might be allowed to decide that question.

Our author, in the course of his faithful and impartial minutes, had several times occasion to remark the gross insensibility of the female heart, naturally tender though it is, to the sufferings of a hapless race of beings, in respect of whom its feelings have been artificially hardened by the habits of colonial life. — We have already given one instance of this seemingly extraordinary feature in West India character, and will now add another extract of the same kind; for to the reflecting mind this shocking consequence of slavery may be highly instructive. We may judge of the obdurate system itself by the strange effects which its attrition has produced.

"Unfortunately, I am now enabled to speak of the punishment of a slave, which was far more severe than that mentioned in my last letter; and, I am sorry to add, attended with similar marks of insensibility, and want of feeling, on the part of a white female. Happening to call one morning upon a lady at Stabroek, in company with several Europeans who had been my fellow-passengers hither, we were scarcely seated before we heard the bleeding clang of the whip, and the painful cries of a poor unfortunate black.

"The lady of the house, more accustomed to scenes of slavery than ourselves, pointed to the spot, and, as if it were a

pleasant sight for strangers, or something that might divert us, asked, with apparent glee, if we saw them flogging the *negre*? Truly we saw the whole too clearly. A poor unhappy slave was stretched out naked, upon the open street, tied down with his face to the ground before the Fiscal's door, his two legs extended to one stake, his arms strained out, at full length, to two others in form of the letter Y, and thus secured to the earth, two strong armed drivers placed at his sides, were cutting his bare skin, by turns, with long heavy lashed whips, which from the sound alone, without seeing the blood that followed, conveyed the idea of tearing away pieces of flesh at every stroke."

On the term *driver*, our author has here the following note:

"Slaves so termed from being promoted to the distinguished office of *following their comrades, upon all occasions, with a whip at their backs, as an English carter follows his horses.*"

When a description of this ordinary method of working the plantation slaves in the West Indies was first given to the English public by the author of *The Crisis of the Sugar Colonies*, (see our review of that work, vol. for 1802, p. 307) it excited general horror and indignation. Though much had been already published on the subject of negro slavery, this dreadful feature of the system had remained unknown in Europe, only because former writers had thought the fact as notorious as the sooty complexion of the oppressed human beings who are the objects of such brutal treatment, and therefore supposed it as needless to notice the one as the other.

But as soon as the opprobrious fact was told, and was found to have excited just abhorrence in the minds of some Englishmen hitherto prejudiced in favour of the West India party, the latter, with more than their usual contempt of truth had the effrontery to deny the charge. It was even openly asserted in the House of Commons by a gentleman then high in office, and himself a West India planter, as well as agent for one of the Islands, that the statement in the pamphlet above referred

to, as to the method of working the negroes, was totally false. Such a public assertion, from a person of such high respectability, could not fail to produce in uninformed minds a doubt at least of this important fact, if not an absolute disbelief of its existence; and yet it has happened that among many other elaborate defences of the colonial system since published, not one is to be found in which the author has ventured to countenance this Parliamentary champion of the slave trade, by denying the driving method, while several of them have in substance avowed it.

Doctor Pinckard in various places incidentally takes notice of the practice, and shews by his description that the account given in *The Crisis* is, in its most shocking circumstances, perfectly true. What is stronger still, his notices of this detestable method of coercion chiefly occur in parts of his Journal where our traveller's heart is overflowing with kindness and gratitude towards the planters of Barbadoes, for their hospitality to him soon after his arrival; and in company with passages in which he shews an eager desire to apologise for and applaud them. We give as examples the following extracts:

"Near this place, our attention was arrested by a party of slaves, or, according to the language of the Island, a gang of negroes, who were employed in making a road to the Governor's house. It was the first large body of slaves we had met with toiling at their regular employment immediately under the lash of the whip, &c—A mulatto overseer attended them, *holding a whip at their backs*; but he had every appearance of being as much a stranger to industry as the negroes, who proceeded very indolently, without seeming to be at all apprehensive of the driver or his whip, except when he made it fall across them in stripes." (vol. i. p. 256, 257.)

Our author afterwards found occasion to give pictures of slave labour very opposite to the indolence here noticed, and on which he makes some erroneous remarks. The driver could have told him that in the sta-



tute labour of the public roads in the West Indies, as well as in England, the private owners wish the contributed team, whether human or quadruped, to be spared as much as possible; and that his rule of coercion on the roads was the reverse of that which is prescribed to him in the cane piece or at the mill.

Again a few days later, the journalist thus notices this shameful but universal practice in his account of his next ride into the country at Barbadoes.

"At one spot, in the course of our ride, we had our attention arrested by observing a party of four, almost naked, females working in a cane-field. Curiosity would not allow us to pass on, without devoting to them a moment of particular regard. We, therefore, went a little off the road to approach them nearer; when we found that they were labouring with the hoe, to dig, or cut up the ground, preparatory to the planting of sugar; and that a stout robust looking man, apparently white, was following them, holding a whip at their backs.—Observing that he was the only one of the party who was idle, we enquired why he did not partake of the task, and were told, in reply, that it was not his business—that he had only to keep the women at work, and to make them feel the weight of the whip, if they grew idle, or relaxed from their labour.

"Impulsive nature flushed at this information, and we felt shocked and indignant, at seeing a man, apparently strong enough to do as much work as the whole of the four, employed in the sole occupation of brandishing the whip over these poor degraded females." (vol. i. p. 282, 283.)

(*To be continued.*)

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*Hints for the Security of the Established Church. Humbly addressed to his Grace the Archbishop of Canterbury. 8vo. pp. 39. London, Hatchard, 1806.*

ALTHOUGH this pamphlet be anonymous, the author has contrived to give it a degree of personal interest, and to recommend it to the attention of the illustrious dignitary addressed, by alleging a considerable intimacy with his Grace's predecessor.

"The subject unto which I thus presume to solicit a candid attention, is one on which I had the honour of frequent conversation with your amiable, conscientious, and vigilant predecessor. I am competent to say that it engaged much of his anxious attention, although principally at a time when declining age, and increasing infirmities, rendered him less able to engage in the rising contest. But he saw the growing evil, and sorely dreaded the probable effect. I thus introduce his respected name to notice further, that I understood from him, that a resolution had in some measure been adopted, even in concurrence with some of the most respectable of the dissenters, to propose certain regulations of the Toleration Act, which might check that spirit of indiscriminate schism which now threatens, not merely the establishment, but even religion itself: but that it was deemed advisable to pave the way by an act, which should enable the Bishops to silence one prevailing argument in favour of separation, by enforcing the stricter residence of the parochial clergy: thereby not only securing to the people vigilant pastors of their own communion, but probably excluding also intruders on their flocks." (p. 4, 5.)

We will not stay to give an opinion respecting the effect of the resolution here alluded to, were it carried into execution; because we fear that the jealousies of both parties, whether grounded or ungrounded, would materially impede the prosecution of such a measure, although, on the very face of it, it should be proved to be reciprocally beneficial. But we strongly object to the last sentiment in the foregoing citation, which assumes, as the necessary event of the residence of the clergy, that there will be secured to the people vigilant pastors of their own communion. We must regard this as an oversight, to make the author consistent either with himself or with truth. If ordination, necessarily, and without exception, infuses all the virtues of the priesthood, then the persecuting bishops and clergy of Queen Mary's reign, were not only true, but vigilant pastors of the Christian flock. They were indeed vigilant enough; but it was as wolves, not as shepherds. Our

author in p. 13, characterises, with just severity, "those noxious, and disgraceful weeds, the hunting, the gaming, the drinking, and the time-killing churchmen." Does he promise himself much spiritual or antischismatic advantage from the residence of such incumbents? Or can he call such, *vigilant* pastors? Something far more satisfactory, and with which we cordially concur, is said, p. 15.

"We must secure an efficient priesthood, and a vigilant episcopacy: the former, seriously impressed with the importance of their obligations, competent to defend their assailed faith, and recommending it to their flocks by their earnest, moral, and pious demeanour:—the latter watchful in their superior and most important calling, as lights, not only to their own particular church, but to the world." (p. 15.)

Immediately after our first quotation, and at p. 5, commences a discussion respecting the residence bill, the object of which, the author justly regrets, is yet but imperfectly attained. Although, for reasons which appear above, we are not very sanguine concerning the effect of this bill, should even its entire object be attained we consider its operation or tendency in several respects of a negative description, as highly beneficial. Clerical covetousness, if not in the disposition, at least in the act, and in the disgrace and injury attached to the act, is considerably restrained. The influence of the most unworthy, (and may we say, pestiferous?) part of the clergy is circumscribed. The sense of responsibility which residence must, in some degree, impose upon all but the most hardened, together with various restraints arising from the same source, by increasing the repulsiveness of the office to those who are averse from its duties, must gradually, although perhaps imperceptibly, diminish the number of those who enter into it with unworthy motives.

Some observations follow, which we entirely approve, on the expediency of restoring the office of Archdeacon to its proper efficiency. "This officer," the writer observes,

"is very aptly termed the *oculus episcopi*," and is "of infinite utility."

Our author now advances to the most arduous part of his undertaking, and having acquired courage in his progress, or presuming upon his concealment, shrinks not from prescribing the duties, and even exposing the faults, of the episcopal order itself.

"But, my Lord, I find myself imperceptibly advancing towards a subject of greater delicacy, but which I have always considered as a still more prominent cause of this and other too prevailing evils. In thus bringing it to public notice, I am sensible that I tread on very tender ground; but, my Lord, others will tread it with worse motives; and as it will be good policy in the delinquents (may I thus presume to call them?) to correct the evil, so must it not be considered as an act of hostility to point it out. Far be it from me to charge the present Right Reverend Bench with neglect of their important duties. I am far from undervaluing the piety, literary talents, and professional exertions of several amongst them. But the question, if proposed, as to the spirit and nature of their office, would not fall without its due point and application. Are they not *ἐπισκοποι*—overseers? Overseers of what? Of their own dioceses surely. Yet keen must be the sight of some to enable them to watch the progress of events from the very distant stations to which they have removed themselves. Is it, my Lord, honestly to undertake this office, when existing and continued engagements, by preventing residence, absolutely bar the proper discharge of its most weighty obligations?—Is it to perform the part of an overseer, to withdraw altogether from a diocese to a very distant residence; and to concentrate all the personal communications with it into occasional political pamphlets, submitted under the equivocal shape of a triennial charge?

"Cold friends to me: what do they in the north,  
When they should serve their sovereign in the west?"

Or again, by what parallel example of praise-worthy excellence shall we countenance the practice of withdrawing from active scenes, where duty calls, to an obscure seclusion at a distance; or of lingering, for months together, amid the vapid insipidities of a public watering place? Re-



port states, that similar delinquencies have been. The consequences are not confined to the bad example: here is a radical impossibility that such bishops (whose duty I will venture to say it is to be personally acquainted even with every curate in their diocese) can be informed of the various proceedings of their clergy: and thus, he, who should be the adviser, the instructor, the superintendant, becomes in truth the greatest stranger of the whole flock.

"Certain dissenters have objected that the modern bishop is no counterpart of the character thus denominated in the New Testament, or in the primitive church. In this they palpably err. But it is to be lamented that their error should be countenanced by somewhat too nearly bordering upon truth. The office is as strictly apostolic now, as it was in the very first ages. I should however fear to trace the parallel with respect to practice. The advice of Ignatius, *μὴδὲ χάρις ἐπισκοπῇ τῇ πρὸς αὐτὸν τῶν ἀνακρινόντων ἐς τὴν ἐκκλῆσιαν*: and again, *ὅτε αὖ Φαῖν' ὁ ἐπίσκοπος ἐκ τοῦ πλῆθους ἵστω*, cannot well be interpreted otherwise than as exacting a personal superintendence: and accordingly in ancient times, consistently with Gospel language, the bishopric was considered as the spouse of the bishop; and like a faithful husband, he attached himself to her for life. Now, it must be owned, the same harmony does not always prevail. Too frequently he solicits a divorce, for reasons not unusual in such cases, that he may marry with one more richly dowered: and then again will he separate, as if wearied with her importunities. So did not the bishops of old times. Discipline is excellent: that of our church is peculiarly so: but it must not only be enforced by authority, it must be recommended by example also." (p. 9—12.)

The importance, and we fear, the justice of this extract will, we trust, excuse its length. It would, indeed, give us the ambiguous satisfaction which results from the triumph of truth over our feelings, perhaps in some degree our prejudices too, to add the two immediately succeeding paragraphs. But in this case we should probably have ground for the same apprehension as the author himself, who immediately after observes, "But your Grace will apprehend that you discern an enemy in disguise. Believe me, you are in error. You have before you one, who is

deeply impressed with the dangers which threaten the venerable fabric of the Church of England; one who admires it for the purity of its doctrines and the apostolic excellencies of its polity; one, moreover, who yields his full tribute of applause to the learning, the piety, the exemplary morals, and the active professional exertions of a very great majority of her prelates and clergy; but one, at the same time, who sorely laments that the enemy should derive any advantage from the delinquency of a few." p. 14. With an amendment respecting the expressions "very great majority," and "few," we should be content to adopt this apology for ourselves. Nothing can be more iniquitous, although nothing is more common, than to brand those who point out the faults of the clergy as enemies of the church. This effect may indeed be obviated by those who have the address so to qualify their censure, or so to balance it by equivalent concessions of an opposite description, as to satisfy the persons who would otherwise take offence at it. But this is a conduct which neither integrity nor consistency will allow.

The 16th page brings us to the subject of dissent. And here the first article which comes under discussion is the Toleration act. It is alleged that this statute has been perverted from its original design; and the writer will surprize some persons by asserting, that "in maintaining the fair principles of this act," "the respectable Dissenters themselves are equally interested with the members of the established church." "Break through it," he adds, "according to the modern attempt, and the hedge which fences the privileges of the Dissenters is equally broken down, as that which defends the church." p. 18. Our author observes, pp. 22, 23,

"That act was intended for the relief of tender consciences, and was applicable to those who had previously established systems, which they could not pursue, but at

their peril. But here, the minister does not grow out of the congregation, as was evidently the presumption in the act of King William; but the minister goes about to form, to seduce, to trepan a congregation, as an object of private convenience and profit to himself; and the act, which yields him a licence to preach, becomes, not, as it was intended, a relief to a tender conscience, but a means of estrangement and seduction from the established church."

In order to illustrate the abuses of the act in question, the proceedings of a numerous class of separatists, here denominated Methodists, is described. Concerning these it is said, that "two principles of arrangement, which have been hitherto unknown, distinguish and characterize their system. The one is, rarely to permit the residence of a minister with a congregation beyond the term of a single year." p. 19. This is considered as a politic provision, both on account of the attraction of novelty which it secures, and because the individual minister is thereby prevented from establishing an independent influence. The second principle is the establishment in this country of a regular *propaganda societas*, under Methodist protection. It is asserted, that the efforts of this society are directed to the indefinite multiplication of Methodist societies, and, as it should seem, by stratagem; and that the adventurers, thus commissioned, "are most successful, where there is no resident minister, or where he is said to be indolent, or inattentive to his charge." The writer has, we think, overrated the comparative numbers, power, and hostility, of the Methodists: but we consider him perfectly justifiable in representing their efforts as most successful where there is no resident minister. He should have likewise stated the still more unfavourable case, when the resident not only is said to be, but actually is, indolent and inattentive to his charge. There are, however, instances in which the very vigilance and success of a faithful pastor have proved an invitation to dissenting missionaries to

commence their exertions in the same field. When the minds of men are first awakened to religious impressions, a dexterous injection of doubts respecting various particulars in the national church seldom fails to produce the effect of alienating their affections from her; and it is natural for them to believe, that the truth is with those, who, as they conceive, have opened their eyes to the perception of error.

But to return to our author. The remedy which he proposes of the wide spreading mischiefs described by him, a remedy both the policy and practicability of which are fairly questionable, is, that every "minister, preacher, or teacher, shall be licensed to and confined to his own appropriate registered place of worship." p. 24. He considers that it would operate as a further check upon indiscriminate schism, were every teacher, when licensed, to be required to specify to what class of dissenting Protestants he belongs." p. 25. "I am aware," he adds, "that this would in many cases be imposing a considerable difficulty on the individual." *ibid.* The author then adduces some stories and reports in confirmation of his general argument: but as we cannot ourselves vouch for their authenticity, and as by adopting them we should expose ourselves to an assault from the opposite quarter of probably an equal number of equally authentic anecdotes; we shall beg, in the present case, to stand neuter with respect to all; observing only, that we much distrust such logic so applied, whatever cause it may favour.

It is but justice to this zealous opponent of schism to quote the following passage:

"Nor would I venture to condemn every species of separation as a culpable schism. But I would urge it for the consideration of many kinds of separatists, whether their objections are of sufficient weight to justify their separation; and whether the public mischief does not much more than counterbalance the private gain?" (p. 20.)



At page 31, the author, with more accuracy than usual upon this subject, represents it as the plea upon which "the whole class of Methodists" justify their separation, when they do separate, from the church, "that the doctrines of the church are not taught in the church." This charge is somewhat equivocally repelled by referring to the literary productions of the clergy. Some of these undoubtedly do honour both to the authors, and to the church in which they minister. But is the palpable and pernicious heresy of many of the sons of the establishment to be overlooked in such an inquiry? Does the writer know nothing of Dr. Paley, Mr. Fellowes, or, among the *theologi minorum gentium*, Drs. Kipling, and Croft, the Anti-jacobin Reviewers, British Critics, &c. &c.?

After some censure of private chapels, the author proposes the erection of free churches, like those of Bath and Birmingham, at the public expense: a measure, which it would give us great pleasure to see extensively put in execution. And then, reverting to the subject of doctrine, he asserts, with that blind prejudice against Calvinism, and that invincible misconception upon the subject, which characterise some theologians of the present day, that, "in the ordinary Methodist societies, the calamities of the Calvinistic doctrines are generally prevalent; predestination," &c. &c. p. 36. Can this writer be ignorant, that the Methodists, the Wesleyan Methodists at least, who alone are formed into societies, are distinguished by their adoption of the tenets of Arminianism?

But the readers of the Address before us will perceive, that we have passed over a passage relative to doctrine, which occurs immediately before that just alluded to, and which they will probably conceive of too much importance to be dismissed without some remark. We think the same; and for this very reason we give it its present

place, that we may bestow more distinct and careful attention upon it. It is as follows:

"In the opinion of some persons, I may possibly seem to have failed in the proper point of my address, in having objected to facts, without noticing the peculiar doctrines of the individuals against whom I have remonstrated. To such persons I shall only observe, that doctrines were not the objects of my attack. Many certainly that are highly objectionable, and some altogether new, are extensively circulated; but I fear the shafts which were levelled at them would fall pointless to the ground. All that the church is solicitous for, is, that they shall not be clandestinely or irregularly taught." (pp. 35, 36.)

Now although what is here said concerning doctrines relates to such as are held and taught by the separatists, it must strike every attentive reader, that doctrine itself is considered as a secondary and inferior object. Accordingly, our author observes in the next page, that he never considered a man less as a friend, a brother, and a fellow Christian, because he differed with him on a point of faith. This treatment of doctrine reminds us of what, in our opinion, is a very culpable omission of the author under examination, and that is, that in a professed consideration and proposal of the remedy for schism, he has made but a slight and oblique reference to the doctrine taught in the establishment, and the pastoral conduct of its ministers: although it must be evident to every impartial and reflecting person, that in these principally originates the evil, and therefore in these principally is the remedy to be applied. Our author himself, in the last page but one of this Address, supposes that it is the improper conduct of the clergy which furnishes the most plausible ground for dissent. We are firmly convinced, that were the gospel preached in its purity and simplicity, and seconded by the corresponding lives and labours of its teachers in the establishment, separation would more effectually be prevented, or even remedied, than

by any other means. This effect would, of course, be greater or less in proportion as the abovementioned qualities prevailed in the higher orders of ecclesiastical ministers. To prove that we are not singular, nor unsupported by respectable authority, in this opinion, it will be sufficient to quote a passage from Lord Bacon. "It cannot be denied," says that profound and judicious nobleman, in what he entitles *An Advertisement touching the Controversies of the Church of England*, "but that the imperfections in the conversation and government of those which have chief place in the church, have ever been principal causes and motives of schisms and divisions. For whilst the bishops and governors of the church continue full of knowledge and good works; whilst they feed the flock indeed; whilst they deal with the secular states in all liberty and resolution, according to the majesty of their calling, and the precious care of souls imposed upon them, so long the church is *situated* as it were upon a hill; no man maketh question of it, or seeketh to depart from it: but when these virtues in the fathers and leaders of the church have lost their light, and that they wax worldly, lovers of themselves, and pleasers of men, then men begin to grope for the church as in the dark; they are in doubt whether they be the successors of the apostles, or of the Pharisees; yea, howsoever they sit in Moses' chair, yet they can never speak, *tanquam auctoritatem habentes*, as having authority, because they have lost their reputation in the consciences of men, by declining their steps from the way which they trace out to others; so as men had need continually have sounding in their ears this same *nolite exire*, go not out; so ready are they to depart from the church upon every voice\*."

\* Works, vol. ii. pp. 506, 507, last edition. The whole of this piece, together with that which follows, bears a direct and

On referring to the offices, of ordination for priests and deacons, and of consecration for archbishops and bishops, it will appear with what predominance and iteration those solemn and apostolic forms insist upon the truth of doctrine, and innocency and holiness of life, in those who assume, or are advanced in holy orders. The venerable and judicious fathers of our reformed church, doubtless foresaw in those qualifications the best preventive of schism; and the proper remedy is perhaps in all cases of the same nature, as the preventive: we can take upon ourselves confidently to assert that it is so here.

The author before us has given the example of a just and manly freedom in his strictures upon his superiors, as it should appear, in the church, emboldened perhaps by the circumstance of his concealment, or his not offering to the public any name to which the responsibility of such a proceeding might attach. As, by our constitution, we possess the same advantage or apology, we the less hesitate to imitate the example. Might we, therefore, presume to offer any suggestions to our spiritual rulers, in addition to those which are implied in our preceding observations, respecting the most important of all interests, the interests of religion, there is one measure, which, although very obvious, yet on account of the high probability of its success, and the facility with which it may be carried into effect, we are particularly tempted to recommend. Let those who occupy the highest stations, and consequently the stations of most influence in that church, employ the best instruments of information at their command, to discover among the clergy subjected to their controul, and entitled to their protection, those whose doctrine and teaching are most agreeable to the powerful application to the controversies of the present day, and deserves to be carefully studied.



ble to the doctrine of the church, and whose life and pastoral exertions are most conformable to their ordination vows and the dictates of Scripture. As the peculiarities, either of Calvinism or Arminianism, constitute not, even in the eyes of their more moderate professors, the exclusive entire of the Gospel or ministerial competency, let the estimate of character be formed independently of these distinctions: and when such clergymen are found, as are distinguished by the soundness and scriptural character of their doctrine, (using the expression with some latitude,) by their professional learning, by their prudence, by their zeal, and by their labours, whether the persons be popular, or of a retired character and scarcely known out of their parish, (for these are in general but accidents to the substance) let them be treated, not with distance or jealousy, much less with disrespect, but with conspicuous attention and encouragement by their diocesan. If in persons of this class, there should be found any thing which requires reprehension and amendment, and it would be hard to demand perfection in them, we are persuaded, that, by many, a frank and reasonable remonstrance would be attended to with conscientious respect, and that this is the most likely method to prevail with all. The qualifications here mentioned would, in our view, constitute a far better claim to distinction and preferment, than a simple freedom from fanaticism, or a ferocious antipathy to it, both of which, and particularly the latter, are not only consistent with the utter absence of every pastoral qualification, and the presence of many most unpastoral and unchristian vices, but frequently owe their entire origin to them. To effectuate the important object which is here recommended, it will become the overseer of the clergy to hold himself superior, and indeed shew himself decidedly adverse to the vain and malicious calumnies which will always be invented and

propagated against the characters here described. He must prove, that he is not to be made a tool of the prejudiced or profligate, that he is not to be inveigled by their flatteries, or intimidated by their threats; for those who can, upon occasion, lick the feet of their superiors, can likewise and will, upon occasion, aim the deadliest shafts of calumny at their character. Such a bishop must, with primitive courage, arm himself against the insensate clamour of those who hate their more zealous brethren, because the zeal of these brethren most poignantly reproaches their own indifference and neglect; and must be reconciled to all the odium which he will unavoidably draw down upon himself by so doing from the parties aggrieved, confident, however, that by this mean he is most effectually, as far as his official influence is concerned, subserving the best interests of that church over which the Holy Ghost has made him overseer.

In contemplating the best means for the security and prosperity of the established church, the placing a bar to the admission of incompetent or unworthy persons into holy orders obtains a principal place. And there is some truth as well as point, but at the same time we think too much severity in the observation of the Address:—"The intrusion of unworthy characters, both into orders and preferments, too plainly demonstrate that *aliquando dormitat episcopus*: but I fear it will be found too frequently, that he escapes the charge of sleeping at his post." p. 13. We question whether it be in the power of a bishop, except in very flagrant cases, to deny ordination or induction to a person, who comes recommended by a devotion of himself to academical studies for the prescribed time, by the requisite and unexceptionable testimonials, and by such a portion of ability as to pass the usual examination for orders, with some other subordinate qualifications. At least such a denial would be extremely painful to the

person giving it, and would, in most cases, with difficulty, be justified, however just, to the interested party, and to the world at large. In fact, the root of the evil lies much deeper. It is in the want of a proper theological or clerical education, that the seeds of future incompetency and mischief in the clergy is to be sought. As matters now stand, there is *necessarily* (we speak not of the *voluntary* and honourable exceptions) no appropriate instruction in our universities for those members who are intended for orders, till towards the latter end of their residence in college, and then nothing more is required of them than attendance upon a course of theological lectures. So that, for any difference that it would make in the course of their studies, they might, till this time, be utterly undetermined to what profession they should addict themselves. We question whether any profession was ever undertaken at such a disadvantage as this most arduous, most responsible, and most momentous one. And much as we commend and felicitate the University of Oxford in particular, upon the improvements which she has introduced into her examinations for degrees, we think that her praise is not complete till she has supplied this urgent *desideratum*. We are unwilling to say any thing more on this subject ourselves, when we can appeal to an author, by whose concurrence our opinion will not only be defended from some charges which we might otherwise apprehend, but considerably fortified and recommended.

The pious Nelson, as he is frequently, and not unjustly, called, in his Life of Bishop Bull, when he mentions the theological tuition under which the future prelate was advised to put himself, takes occasion to make a digression on that important subject: and we doubt not that it will gratify our readers to be here presented with it. "And upon this occasion I cannot help wishing, from the hearty affection

and good will I bear to the welfare of religion in general, and to the prosperity of the church of England in particular; that as we have noble foundations for the encouragement of all sorts of learning, and especially for divinity, in our two famous Universities, which are the wonder of the world, for the number of their colleges, their stately structures, and liberal endowments; so we had also some of these foundations entirely set apart for the forming of such as are candidates for holy orders; where they might be fully instructed in all that knowledge which that holy institution requires, and in all those duties which are peculiarly incumbent upon a parochial priest:—Where lectures might be daily read, which in a certain course of time should include a perfect scheme of divinity; where all particular cases of conscience might be clearly stated, and such general rules laid down, as might be able to assist them in giving satisfaction to all those that repair to them for advice in difficult matters:—Where they might receive right notions of all those spiritual rights which are appropriated to the priesthood, and which are not in the power of the greatest secular person either to convey or abolish; and yet are of such great importance, that some of them are not only necessary to the well-being, but to the very being of the church:—Where they might be taught to perform all the public offices of religion with a becoming gravity and devotion, and with all that advantage of elocution, which is aptest to secure attention, and beget devout affections in the congregation:—Where they might particularly be directed how to receive clerical confessions, how to make their application to persons in times of sickness, and have such a method formed to guide their addresses of that nature, that they might never be at a loss when they are called upon to assist sick and dying persons:—Where they might be instructed in the art of preach-



ing; whereby I mean not only the best method in composing their sermons, but all those decent gestures and graceful deportment, the influence whereof all hearers can easier feel than express:—And where they might have such judicious rules given them for prosecuting their theological studies as would be of great use to them in their future conduct:—But above all, where they might be formed by constant practice, and by the example of their superiors, to piety and devotion, to humility and charity, to mortification and self denial, to contentedness and submission to the will of God in all conditions of human life: and more especially excited to great zeal in promoting the salvation of souls, which is the true spring of all that industry and application which is required in the clerical function.

“It would be a mighty satisfaction to the governors of the church, to ordain persons who had passed some time in such seminaries with the approbation of their superiors. It would be no small comfort to the candidates themselves, to be so qualified by the purity of their intentions, and by their personal endowments, as to find themselves able to answer with a good conscience that important demand in ordination, *Whether they trust they are inwardly moved by the Holy Ghost to take upon them that office and ministration?* And it would certainly be a great blessing to the nation, to have such labourers sent into the vineyard of the Lord, as had been wrought up by particular application and study to that purpose. That man knoweth but little of the dignity and importance of the priesthood, that can content himself with ordinary attainments for the discharge of so great and so sacred a trust: and yet he will find himself very much deceived, if he dependeth upon the greatest perfection of human knowledge, without constant and fervent prayer to God for his grace to enable him to make a right

use of it. This is necessary to sanctify his learning, though it be of never so prodigious a size; by keeping him within the bounds of humility, and by rendering him serviceable to those who are committed to his charge\*.”

We shall only add to this important extract, that it does not appear to us necessary, for the carrying of this design into execution, that a separate seminary should be appropriated to it. We conceive, that it might very properly be made a part of the general course of instruction for those who chuse the profession of the church.

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*The Birds of Scotland, with other Poems.* By JAMES GRAHAME. Edinburgh, Blackwood; London, Longman and Co. 1806. 12mo. pp. 246.

It is with particular attention that we contemplate poetry when connected with religion. The cause whose interests may be promoted or impeded presses upon our minds, and makes us feel with more lively warmth the merits of the verse, and renders us, if not more sensible of its defects, more solicitous to contribute to their removal. The author of the little volume now before us, has already distinguished himself by the originally anonymous publication of “*The Sabbath*.” He now gives to the world a collection of poems on various subjects, some of them avowedly scriptural, others partaking more or less of a religious cast. Under the influence of the motive which we have recently specified we proceed to an examination of the work.

The first and longest poem in the volume is entitled “*The Birds of Scotland*.” Its object the author states to be that of delineating the *manners and characters* of birds, with little description of their external appearance, but with interspersed pictures of the scenes which they

\* Nelson's Life of Bishop Hall, pp. 12—22, second edition.

frequent. He professes to write chiefly from his own observation; but not to offer a complete and systematic performance. From this poem, which is divided into three parts, we subjoin the following extracts as fair specimens of its general complexion:

"Come, Fancy, hover high as eagle's wing;  
Bend thy keen eye o'er Scotland's hills and dales;  
Float o'er her farthest isles; glance o'er the main;  
Or, in this briary dale, flit with the wren,  
From twig to twig; or on the grassy ridge,  
Low nestle with the LARK: Thou, simple bird,  
Of all the vocal quire, dwellest in a home  
The humblest; yet thy morning song ascends  
Nearest to heaven,—sweet emblem of his song\*,  
Who sung thee wakening by the daisy's side!  
With earliest spring, white yet the wheaten blade  
Scarce shoots above the new-fallen shower of snow,  
The skylark's note, in short excursion, warbles:  
Yes! even amid the day-obscuring fall,  
I've marked his wing winnowing the feathery flakes,  
In widely-circling horizontal flight.  
But when the season genial smiles, he towers  
In loftier poise, with sweeter fuller pipe,  
Cheering the ploughman at his furrow end,  
The while he clears the share, or, listening, leans  
Upon his paddle-staff, and, with raised hand,  
Shadows his half-shut eyes, striving to scan  
The songster melting in the flood of light.  
"On tree, or bush, no lark was ever seen:  
The daisied lea he loves, where tufts of grass  
Luxuriant crown the ridge; there, with his mate,  
He founds their lowly house, of withered bents,  
And coarsest speargrass; next, the inner work  
With finer, and still finer fibres lays,  
Rounding it curious with his speckled breast.  
How strange this untaught art! it is the gift,

\* Burns.

The gift innate of Him, without whose will  
Not even a sparrow falleth to the ground."  
(p. 2, 3.)

"A bow-shot off in front a river flows,  
That, during summer drought, shallow and clear,  
Chides with its pebbly bed, and, murmuring,  
Invites forgetfulness; half hid it flows,  
Now between rocks, now through a bush-girt glade,  
Now sleeping in a pool, that laves the roots  
Of overhanging trees, whose drooping boughs  
Dip midway over in the darkened stream;  
While ever and anon, upon the breeze,  
The dash of distant waterfall is borne.  
A range of hills, with craggy summits crowned,  
And furrowed deep with many a bosky cleugh,  
Wards off the northern blast: There skims the hawk  
Forth from her cliff, eyeing the furzy slope  
That joins the mountain to the smiling vale.  
Through all the woods the holly evergreen,  
And laurel's softer leaf, and ivied thorn,  
Lend winter shelter to the shivering wing.  
No gravelled paths, pared from the smooth-shaved turf,  
Wind through these woods; the simple unmade road,  
Marked with the frequent hoof of sheep or kine,  
Or rustic's studded shoe, I love to tread.  
No threatening board forewarns the homeward hind,  
Of man-traps, or of law's more dreaded gripe."

(p. 59—61.)

The following passage is of a higher character:

"O, nature! all thy seasons please the eye  
Of him who sees a Deity in all.  
It is His presence that diffuses charms  
Unspeakable, o'er mountain, wood, and stream.  
To think that He, who hears the heavenly choirs,  
Hearkens complacent to the woodland song;  
To think that He, who rolls yon solar sphere,  
Uplifts the warbling songster to the sky;  
To mark His presence in the mighty bow,  
That spans the clouds, as in the tints minute  
Of tiniest flower; to hear His awful voice  
In thunder speak, and whisper in the gale;  
To know, and feel His care for all that lives;—



'Tis this that makes the barren waste appear  
 A fruitful field, each grove a paradise.  
 Yes! place me 'mid far stretching woodless  
 wilds,  
 Where no sweet song is heard; the heath-  
 bell there  
 Would soothe my weary sight, and tell of  
 Thee!  
 There would my gratefully uplifted eye  
 Survey the heavenly vault, by day—by  
 night,  
 When glows the firmament from pole to  
 pole;  
 There would my overflowing heart exclaim,  
*The heavens declare the glory of the Lord,  
 The firmament shews forth his handy work!*"  
 (63—64.)

These beautiful lines would be improved to the ear of a South-Briton, by the substitution of a more respectable word in the place of "*ti-niest*," (an adjective to which Mr. Grahame is partial) in the eleventh line; and in the twentieth, the words "by day," might have been introduced, considering what is to follow, with more propriety and clearness at the beginning of the line: which would also be amended by exchanging "survey" for some word which is not a rhyme to "day." It is in part the beauty of the whole passage which induces us to note these blemishes.

A number of short poems, entitled "*Scriptural Pictures*," succeed. The following, denominated "*The Finding of Moses*," is a pleasing specimen.

"Slow glides the Nile: amid the margin  
 flags,  
 Closed in a bulrush ark, the babe is left,  
 Left by a mother's hand. His sister waits  
 Far off; and pale, 'tween hope and fear,  
 beholds  
 The royal maid, surrounded by her train,  
 Approach the river bank, approach the spot  
 Where sleeps the innocent: She sees them  
 stoop  
 With meeting plumes; the rusby lid is  
 oped,  
 And wakes the infant, smiling in his tears,—  
 As when along a little mountain lake,  
 The summer south-wind breathes with gen-  
 tle sigh,  
 And parts the reeds, unveiling, as they bend,  
 A water-lily floating on the wave."  
 (p. 93.)

The beauty of this short poem, it will be observed, resides principally in the concluding lines. Indeed our author's descriptive sketches are often distinguished rather by *single traits* of a happy kind, than by a general glow of richness and beauty. At least this is the case in the biblical pictures, more than one of which exhibits a mass of feebleness relieved by an occasional stroke that bespeaks the touch of a masterly pencil. The description, for example, of the commotions of nature that attended the crucifixion is extremely prosaic, with the exception of the following very picturesque lines:

"Appall'd, the leaning soldier feels the  
 spear  
 Shake in his grasp; the planted standard  
 falls  
 Upon the heaving ground." (p. 112.)

The character which we have here ascribed to Mr. Grahame's muse, is perhaps no where more conspicuous than in the following versification of one of the most impressive and affecting incidents recorded in the Gospels.

"Who is my mother, or my brethren?  
 He spake, and looked on them who sat  
 around,  
 With a meek smile, of pity blent with love,  
 More melting than e'er gleamed from hu-  
 man face,—  
 As when a sun-beam, through a summer  
 shower,  
 Shines mildly on a little hill-side flock:—  
 And with that look of love he said, Behold  
 My mother, and my brethren: for I say,  
 That whosoever shall do the will of God,  
 He is my brother, sister, mother, all."  
 (p. 103.)

The weak and colourless lines which conclude the above quotation, remind us of some of the effusions which we occasionally meet in the pages of the Southey and Coleridge school. But the simile of the sun-beam so beautifully illuminates the surrounding haze, that it might not unaptly be considered as descriptive of itself.

The different months are then characterised severally by poetic

description in a "Rural Calendar." These little poems "appeared," says the author, "in a newspaper, the Kelso Mail, about nine or ten years ago. I have since made several additions and corrections." They contain much appropriate description: but are still capable of improvement\*.

The poetic part of the volume (for long and frequently interesting notes complete it,) closes with a short poem in rhyme on the Slave Trade, and one referring to the battle of Trafalgar: the former of which, if our limits had permitted, our interest in the subject would have induced us to lay before our readers. But it is time that we should proceed to general remarks. In such observations as partake of censure, Mr. Grahame may be assured, that we speak under the influence of respect and kindness; and with an unmingled desire to lead him so to revise his whole work for future editions, as to give the most attractive and impressive effect to the piety which it breathes.

That Mr. Grahame possesses very considerable powers, the extracts which we have given are of themselves sufficient to prove. His versification, however, is more unequal than is usual with the compositions of those who can write so well. Sometimes flowing and harmonious, it is not unfrequently encompumbered, stiff, and rugged. His

\* When we came to the end of the following line, taken from the description of "February," p. 129.

"Fixing the plow share in the unfinished fur;"

we found it difficult to decide whether the printer had omitted the concluding syllable of the last word, or the word *furrow* had been designedly left incomplete as emblematic of the unfinished state of the real furrow; which would have been such unparalleled absurdity of false taste, as we were slow in attributing to Mr. Grahame. We have been relieved from our embarrassment by a friend, who assured us, that notwithstanding the silence of the Glossary prefixed by the author, *fur* is a Scottish term signifying *furrow*.

pauses are occasionally harsh, and at times unvaried. In four successive lines, for example, p. 149, (the seventh, eighth, ninth, and tenth) there is a pause on the second syllable. We cannot recommend too forcibly to writers of blank verse the study of the rich melody and variety of Milton's pauses; and the prefatory observations of Cowper on the modulation of blank verse, which precede his Translation of Homer. But in other respects also the rhythm of Mr. Grahame is faulty; not only does he introduce in a manner not sanctioned in the present age by any of our best writers†, one and even two short supernumerary syllables at the end of his lines: but in some instances he furnishes lines equally deficient in the legitimate number; and in more, loads his sentences with regular alexandrines. If the alexandrine is ever to be admitted into blank verse, assuredly its place ought to be exclusively at the close of a sentence; not according to Mr. Grahame's practice, in the middle.

In observations on nature, Mr. Grahame has evidently been much occupied; and in general gives great pleasure by his accuracy. In some few instances he appears to have fallen into error. In p. 65, the common swallow seems to be described as building its nest under the corners of windows, a situation sought only by the martin, of which bird Mr. Grahame speaks afterwards. And the description of the descent from the upper air, and of the shrill screams of the martin, when storms approach, might be transferred with much more propriety to the swift. The representation, p. 70, of the *falcon* pursuing the *lance* into a bush, strikes an Englishman with incongruity; as with us the term *falcon* is applied to large birds of prey, which do not commonly chase small birds. The month of November is characterised, p. 158, by the cutting down of

† In Young's Night Thoughts may be found an occasional though rare exception.



an oak: an incident belonging among us to the month of May.

In one passage we noticed the *going round of the bottle* mentioned by Mr. Grahame, as a *source of pleasure*, in a manner grating to our feelings, and not very compatible with the christian tenor of his work.

Mr. Grahame defends the occasional introduction of Scotch or old English words, "where a modern English synonyme equally emphatic did not present itself." Without objecting to this liberty, we may venture to remark, that Scottish writers must use it very sparingly, if they would be generally read on this side of the Tweed. But we may decidedly say, that the rule does not vindicate such Scotticisms as "know" for "knoll;" or "blawn" for "blown;" or "blae" for "blue;" or "smiddy" for "smithy." The last example, no less than many others which we might select, not indeed from Mr. Grahame, but from other Scottish writers, (such as "fà" for "fall;" "à" for "all," &c. &c.) illustrates a circumstance, which inevitably renders much of the Scottish dialect disagreeable to Englishmen of cultivated taste; namely, that the Scottish pronunciation bears a frequent resemblance to that of the most ignorant and vulgar among the English peasantry.

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*Cottage Library of Christian Knowledge, a new Series of religious Tracts. Part II. London, Williams and Smith. Price 6d.*

BEFORE we proceed to the review of the second part of the Cottage Library, we are anxious to correct a mistake into which we were betrayed, while reviewing the first part in our last number. We there attributed the production of this new series of tracts to the *Religious Tract Society*. We have been undeceived in this particular by a letter from the Secretary of that society, who assures us that "they have no concern in these productions."—

CHRIST. OBSERV. No. 33.

"The circumstance," he supposes, "of their issuing from the former publishers\* to the society has probably led your reviewer into this mistake, a mistake into which many others are likely to fall. The society have indeed published a new series of tracts, intended principally for hawkers, and which, being circulated partly through the same medium as that resorted to by the friends of the *Cheap Repository*, will, it is hoped, rather promote than hinder the sale of those invaluable publications."—"Were they permitted," he adds "to adopt any of the Cheap Repository tracts, they might be inclined to avail themselves of the privilege to a very large extent. But though this were too much to be hoped for, they still wish to declare the heartfelt satisfaction of which they are conscious, when they learn that the tracts of the *Cheap Repository* are widely diffused, and made widely beneficial."

It affords us real pleasure to find that the *Religious Tract Society* are thus delivered from the disgrace of issuing into the world, and giving circulation to the productions under review, and we entreat our readers to correct the unfavourable impression of that society, which the remarks in our last number may have produced.

Having repaired the wrong of which we have been the unconscious instruments, we proceed to consider the second part of the Cottage Library; and in doing so, we shall be very brief, as the character already given of the first part may be applied with little variation to this. The greatest part of what is original in it would be almost below criticism were it not for the mischief which it is calculated to produce. Instead of aiming at the correction of the vices which prevail among the lower classes of religionists in this country, the vices we mean of supersti-

\* The Depository of the Religious Tract Society, it appears, is removed from No. 10, Stationers' Court, (Williams and Smith) to No. 60, Paternoster Row.

tion and enthusiasm, it falls in with the popular taste, and is calculated to extend and rivet its influence. Of three short tracts which follow each other, two give an account of conversion by surprising dreams, respecting which, even if satisfactory evidence had been produced of their occurrence, (and we need scarcely say, that no such evidence is produced) it would have better become the Editors of a *Cottage Library* to have been silent. The third tract is nearly as objectionable as the other two. It relates, with apparent approbation, the story (whether true or false we will not pretend to say) of a clergyman, who by a pun-

ning sermon preached himself into a living of £.300 per annum.

We really hope that those who have at heart the promotion of *sound* evangelical knowledge, by means of the circulation of tracts, will be careful how they distribute these.

We shall, of course, be understood as exempting from all implication of censure the accounts of the martyrdom of Ignatius and Laurentius, which appear in the work before us, as well as the life of Sir John Barnard, by the late Rev. Henry Venn, which is a very valuable piece of biography, and deserves to be widely diffused.

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## LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

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### GREAT BRITAIN.

PREPARING for the Press:—The *British Farmer's Cyclopædia*; including every Science or Subject dependent on, or connected with, improved modern Husbandry; in 12 Monthly Parts; in 4to. by Mr. THOMAS POTTS:—*On the Character of Moses*, as a Historian, a Lawgiver, and a Prophet; by the Rev. JOSEPH TOWNSEND, M. A. Rector of Pewsey.

In the Press:—*A Supplement to the Dissertation on the Period of 1200 Years*; by G. S. Faber, B. D. in 8vo. price 4s.—*A Historical View of the Rise and Progress of Infidelity*, with a Refutation of its Principles and Reasonings; preached at the Lecture founded by the Hon. Robert Boyle, in the Parish Church of St. Mary le Bow, from the year 1802 to the year 1805; by W. VAN MILDERT, M. A. Rector; in 2 vols. 8vo.:—*An Inquiry into the Seat and Nature of Fever*; by H. CLUTTERBUCK, M. D.:—*A fifth edition*, in 3 vols. 8vo. of *Curiosities of Literature*:—*A new edition of the Complete Grazier*, with considerable improvements, and many additional wood cuts of the different breeds of Cattle and Sheep, and of various Implements used in Husbandry.

The Executors of Lord Macartney have confided his papers to Mr. BARROW; and they will soon be given to the public, accompanied with accurate Memoirs of his Lordship's Life.

The late Statute at Oxford for Public Examinations has had the happiest effects, in exciting the diligence of the Students: but as it has been found to bear too hard on the candidate for a Master's degree, after having passed the close examination now necessary for that of Bachelor, and frequently spent the interval on a curacy, a new Statute is expected, by which every Student will be obliged to undergo two public Examinations, one in the Classics, and one in the Sciences, at the interval of two years between each, before he can obtain a Bachelor's degree; and by the same Statute, the present Examination for a Master's degree is to be discontinued.

Preparations are making for the erection of DOWNING COLLEGE, at Cambridge, on the ground which lies opposite to the front of Emanuel. The plan adopted is that of Mr. WILKINS of Caius College. The establishment is to consist of a Master, a Professor of the Laws of England, a Professor of Medicine, sixteen Fellows, and Six Scholars. Two of the Fellows are to be in Holy Orders; and the rest, after the usual standing, are to become Barristers at Law, or Doctors of Physic. The Master, the two Professors, and three of the Fellows, have been named in the Charter: they are Dr. FRANCIS ANNESLEY, Master; Sir BUSICK HARWOOD, Professor of Medicine; EDWARD CHRISTIAN, Esq. LL. D. Professor of Law; and MESSRS. LENS, FRERE, and



**MEEK, Fellows.** It is understood that Medicine is the branch of Science, which will be chiefly cultivated in this Society.

The following arrangement is made for the Lectures of the next Season, at the Royal Institution:—Mr. DAVY, on *Chemistry*: Mr. ALLEN, on *Natural Philosophy*: Rev. T. F. DIBDIN, on *English Literature*: Rev. SYDNEY SMITH, on *Moral Philosophy*: Rev. Mr. CROWE, on *Dramatic Poetry*: Dr. SHAW, on *Zoology*: Rev. Mr. HEWLETT, on *Belles Lettres*: Dr. CROTCH, on *Music*: Rev. Mr. FORSTER, on the *History of Commerce*: Mr. CRAIG, on *Drawing in Water Colours*: Dr. SMITH, on *Botany*: Mr. WOOD, on *Perspective*.

An interesting paper is given in Nicholson's Journal, No. 57, entitled "Instructions for building very strong and durable Walls and Houses, of any dimensions, of common unprepared Earth, rammed into Moulds; by the method called *Pisé*, which has been practised from the earliest times, in the Vicinity of Lyons, and elsewhere." Several English gentlemen have tried the method, and recommended; and the success of their experiments has been such, as to render them anxious to extend, by all possible means, the knowledge of an art so economical and beneficial: the cheapness of the materials, and the great saving of time and labour which it affords, must recommend it in all places and on all occasions. The Lyonesse employ no other method; and houses are known among them to have stood for centuries. The outside may be painted in fresco, or rough-cast. Strangers, who have sailed on the Rhone, probably never suspected, that those beautiful houses which they saw rising on the hills around them, were built of nothing but simple earth. There is every reason for introducing this method of building into all parts of Ireland; in the place of the miserable mud hovels, which disgrace the country, and injure the health of the inhabitants; as these houses are never liable to the extremes of heat and cold; and are so cheap, that 3240 square feet of wall may be constructed for about ten guineas. A full detail of the method of building, illustrated by plates, is given in the above-mentioned paper: and also in Barber's Farm Buildings, published by Harding, in St. James's Street; from which work the account is extracted by Mr. Nicholson.

#### LADIES COMMITTEE.

The second Number of the Reports of the Committee of the Ladies Society for the Education and Employment of the Female

Poor, is chiefly occupied by communications on the subject of Female Friendly Societies. The result of these appears to be that in forming such societies, an expectation of greater allowances has generally been held out than accurate calculations of human health and life would warrant; that their probable success will greatly depend on the number of members, but that none can safely be undertaken without the assistance of honorary members; such members, independently of their contributions, being essential (in female benefit clubs at least) to the proper conduct of the business, the preservation of order, the superintendence of the sick, and the giving an example of moderation, benevolence and kindness. The object of *Friendly Societies*, it is well known, is to enable the lower orders to assist themselves, to save them from the dependence and the degradation of parish relief, and to encourage the young to provide against sickness and age. Their tendency is so obviously to encourage industry and economy, that they have been the objects of the peculiar favour and attention of the legislature. The act for their encouragement and relief ought to be in the possession of every friendly society. To give effect, however, to these admirable institutions, the superior information and the liberal bounty of the higher orders of society are requisite, and, judiciously employed, must produce incalculable benefit, while by this union of different classes feelings of reciprocal kindness are excited and cherished. To those who wish to commence a friendly society, or to improve the plan on which they have hitherto proceeded, we strongly recommend an attentive consideration of the present report, in which, and particularly in the accounts of the female friendly society at Leeds, and at Blackbeath, they will meet with much important information. The communications on this subject are followed by an account of several societies instituted for the relief of married women during their lying-in, a species of charity which merits the attention of every lady who has it in her power to contribute either money, or what is still more valuable, time, to the alleviation of the miseries of her fellow creatures. An account of some schools follows, which will be found both useful and interesting, particularly the account of the Shakespeare Walk female school, which does much honour to the active and persevering benevolence of the ladies concerned in it, and proves how much good may be produced, even in the most unfavourable situations.

for what situation can be more unfavourable than this, by the attention of ladies to the education and conduct of the female poor. A brief sketch is given of an establishment formed under the immediate superintendence of the Lady's Committee, for qualifying young women of a suitable age for the situations of nursery maids and school-mistresses, an object which all must acknowledge to be very important, who have considered the effect of early impressions on the minds of children, and the difficulty and delicacy of the attempt to give them habits of self government and self denial. In addition to moral and religious instruction, the young women admitted into the establishment will be taught reading, writing, arithmetic, needle-work and knitting, and be employed in domestic business. The establishment comprehends also a number of girls from seven to twelve years of age, to be instructed by the young women, who will thus acquire experience in the art of teaching. It will be obvious that an education which will qualify young women to act as nursery maids or school-mistresses will fit them for other situations requiring intelligence and sound principles. The funds of the Ladies Committee are so small as necessarily to limit the scale of their institution, and even to be scarcely adequate to its maintenance. They trust, however, that they will receive support from those ladies who feel the importance of such an establishment.

## FRANCE.

The Colleges for the education of the English, Irish, and Scotch Catholics in Paris, have, by a decree of the Emperor, been united into one establishment: and a course of Lectures on Philosophy is now delivering there in the Latin language.

## ITALY.

Among the MSS. dug out from the ruins of Herculaneum, a fragment of a Latin

Poem has been discovered, containing above 60 hexameter verses, which relate to the battle of Actium and the death of Cleopatra. The MS. is written in large letters, and all the words are separated by points. Some hopes are entertained, that this will prove to be the poem of Varius, the friend of Horace and of Virgil; and that the whole of that work will be recovered.

## RUSSIA.

The Government of China would not suffer the learned men and artists attached to the Russian Embassy to proceed into the interior of the country. One of them, the Counsellor of State, SCHUBAT, intends to return by way of Northern Siberia, for the purpose of collecting in a country so little known to Europeans, every thing worthy of observation.

A judgment may be formed of the zeal for the sciences in the province of Kiow, from the circumstance, that, in three days, the sum of 500,000 roubles was subscribed for the support of the College established in that city.

Prince BESBORODKO has given a fund of 210,000 roubles, and an annual revenue of 15,000, to the College, which he has established at Naschin, in the Ukraine.

## CHINA.

Sir GEORGE STAUNTON, having translated into the Chinese language a Treatise on the Vaccine Inoculation, (the first English work ever published in China), a general inoculation for the Cow Pox has taken place in the populous city of Canton. So far have this jealous people surmounted their prejudices in this instance, that a very large subscription has been raised for establishing an Institution in Canton, by means of which the inoculation is to be diffused into the neighbouring country, and the matter disseminated into every province of the Empire.

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 LIST OF NEW PUBLICATIONS.
 

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## THEOLOGY.

BISHOP HALL's Works: vol. 5. containing xliii Sermons. demy 8vo. 3s. boards; royal, 12s.

The Book of Common Prayer, together with the Psalter or Psalms of David; to which is prefixed, an Introduction, comprising a History of the English Liturgy, a

Sketch of the Reformation of Religion in England, and a View of the English Translations of the Holy Scriptures. By the Rev. R. Warner, of Bath, 13s.

A Sermon. By E. Sandwith; preached at Sutton, near York, the 26th Feb. 1805, on the occasional Fast, 6d.

A Sermon occasioned by the Death of



the Rev. A. Booth. Preached in Little Prescott-street, Goodman's-fields. By J. Dore; and a short Memoir of the deceased, incorporated with the Address delivered at his Interment, in Maze Pond. By J. Rippon, D. D. 2s.

The Battle of Armageddon; or, Final Triumph of the Protestant Cause. 1s.

A Sermon, preached at the Anniversary of the Sons of the Clergy, in the Cathedral Church of St. Paul's, on Thursday, May 5, by the Rev. Charles Barter. B. D. F. R. S. Canon Residentary of Wells, 1s.

Forty Sermons on Doctrinal and Practical Subjects; selected from the Works of the Rev. Doctor Samuel Clarke; for the Use of Families; to which is prefixed some Account of his Life. By the Rev. Samuel Clapham, 8vo. 9s. boards.

Further Evidences of the Existence of the Deity; intended as a humble Supplement to Archdeacon Paley's Theology. By George Clarke.

The beneficial Effects of Christianity on the temporal Concerns of Mankind. Proved from History and from Facts. By Bielby Bishop of London.

Two Sermons on Justification by Faith, and the Witness of the Spirit; preached in the Methodist Chapel, Rochdale, by Joseph Cooke. 9d.

An affectionate Address to the Parishioners of Blackburn, on the Institution and Observance of the Sabbath; by Thomas Starkie, Vicar of Blackburn. 1s.

Instructions and Consolations to the Aged, the Sick, and Dying; extracted from the Works of Richard Baxter. Being a Sequel to the Rev. Adam Clarke's Abridgment of his Christian Directory. By S. Palmer. 2s.

Thornton Abbey; a Series of Letters on Religious Subjects. With a recommendatory Preface. By Mr. A. Fuller. 3 vols. 12mo. 12s. boards.

#### MISCELLANIES.

Memoirs and Reports of the Society for Maritime Improvement. 1s.

Memoirs of the Society of Arts, Manufactures, and Commerce, for 1805-6, 10s. 6d. boards.

Memoirs of a Traveller (the Rev. L. D. . . . s) now in Retirement. Containing Anecdotes of distinguished Persons who have resided in all the Courts of Europe during the last fifty Years. Written by himself. In 5 vols. 25s.

Memoirs of that original and eccentric Genius, the late George Morland, including an Account of his Works. By W. Collins. Embellished with a striking likeness, engraved by Mr. Ward. 5s.

A History of England, from the earliest Periods to the Peace of Amiens; in a Series of Letters to a young Lady at School. By Charlotte Smith. 3 vols. 15s.

Excursions in North America, described in Letters from a Gentleman and his young Companion to their Friends in England. By P. Wakefield, 12mo. 5s.

An Inquiry into the Principles of Civil and Military Subordination. By J. Macdiarmid, Esq. 8vo. 10s. 6d.

Observations on the Use of Light Armour in the present System of Military Tactics, containing a Description of the new-invented Patent Light Armour Waistcoat, which is a sure defence against the Bayonet, Sword, and Pike, 2s.

Naval Anecdotes, 8vo. 10s. 6d.

Memoirs of the Rise and Progress of the Royal Navy, from the Beginning of the Reign of Henry the Seventh, to November, 1805. By Charles Derrick, Esq. of the Navy-office. 4to. 1l. 11s. 6d.

The Carnatic Question considered, in a Letter to a Member of Parliament. 2s. 6d.

Speech of the Hon. J. Randolph, in the General Congress of America, on the Non-importation Bill. 2s. 6d.

Memoir concerning the Commercial Relations of the United States with England. By Citizen Talleyrand. Read at the National Institute, the 15th Germinal, in the Year 5. To which is added, an Essay upon the Advantages to be derived from New Colonies, in the existing Circumstances. 2s.

The Stranger in Ireland; or Travels in that Country during the last Autumn and Winter. By John Carr, Esq. Illustrated with sixteen Views by Medland. 2l. 2s.

A Voyage to Cochinchina, in the Years 1792 and 1793; containing a general View of the valuable Productions and the political Importance of this flourishing Kingdom; and also of such European Settlements as were visited on the Voyage: with Sketches of the Manners, Character, and Condition of their several Inhabitants. By John Barlow, Esq. F. R. S. With twenty Engravings, coloured after the original Drawings, and a Map. 3l. 15s. 6d. 4to.

The Third Volume of the Journal of modern and contemporary Voyages and Travels; containing Poqueville's Travels in the Morea, Mangouritz's Travels in Hanover, Fischer's in the South of France, original Tours in Ireland and Spain, &c. &c. With Plates. 15s.

Recollections of Paris in the years 1802, 3, 4, and 5. By J. Pinkerton, 2 vols. 8vo. 1l. 1s.

Remarks on the Oude Question. 8vo. 3s. 6d.

## RELIGIOUS INTELLIGENCE.

## BRITISH AND FOREIGN BIBLE SOCIETY.

THE second report of the Committee of this beneficent institution being published, we are enabled to lay before our readers a summary of its proceedings during the last year.

Great exertions have been made to give it publicity and promote its success, and the advantage of these exertions is manifested in the rapid increase of the Society's funds, by the donations both of individuals and congregations, and by the enlargement of the list of its members.

The example of the Society, as was stated in the report of last year, had extended its influence to the Continent, and has, as now appears, produced there very beneficial effects.

The Nuremberg Bible Society, which owed its origin to the British Society, has printed a German Protestant edition of the New Testament which is sold at the low price of five pence each copy; the use of standing types having enabled the Society to supply New Testaments at this easy rate. It was afterwards proposed to print a complete copy of the Old and New Testament by standing types, and in an improved form; but although the expense was estimated only at £.1000, it was found difficult to collect so large a sum, in consequence of the calamities in which Germany had been involved. The Committee resolved to assist the Nuremberg Society by a farther donation of £.200. This has enabled them to proceed to the execution of their proposal, only substituting for the *standing types* the *Stereotype*, by which considerably more than 300,000 copies may be printed without renewing the plates. A supply of cheap Bibles will thus be afforded to the poor protestants of Germany, probably for some years to come.

The expectation held out in the report of last year, of establishing a Bible Society at Berlin has been realized. It is under the direction of persons of rank, and his Prussian Majesty has not only signified his approbation of it, but has assisted the funds by a donation. In the Prospectus of this institution, its formation is expressly ascribed to the example and aid of the Society in England; and its objects are declared to be the gratuitous distribution to the Prussian poor, or the sale at very low

prices, of Bibles and Testaments, and the printing of a new edition of the Bohemian Scriptures. Another £.100 has been remitted to aid this last object, and a farther donation of the same amount is promised to the Berlin Society, in the event of their undertaking to print an edition of the Polish Bible. These transactions were previous to the rupture between this country and Prussia.

In the last report mention was made of the anxiety manifested by some Roman Catholics in Germany to procure the Scriptures, and that the Committee had agreed to distribute among them at the expense of the Society 1000 copies of the Protestant New Testament. This donation has been thankfully accepted. A Bible Society has also been established at Ratisbon, supported by Roman Catholics, for the express purpose of circulating the New Testament among their own poor, thousands of whom have never had an opportunity of reading the Scriptures. The translation employed by them is said by competent judges to be unexceptionable.

A sum of twenty pounds has been remitted to Dr. Knapp, of Halle, in Saxony, for the purpose of supplying the poor in Galicia, who are in great want of the Scriptures, with Bibles from the Bible Institution which has been established at Halle for more than a century.

To the Bible Society at Basle, £.100 has been sent for the purpose of purchasing French Protestant Bibles, to be sold or distributed among the Swiss and French poor, at the discretion of the Basle Society.

It having appeared that a great want of Bibles prevails in Esthonia, Finland, and Sweden, the Committee resolved to grant a donation of £.150, to promote the circulation of the Scriptures in those parts, as soon as a Bible Society shall have been established there.

With a view to supplying the French and Spanish prisoners of war in this country with the Scriptures, a contract has been entered into for a stereotype edition of the French Bible; and in the mean time £.100 has been expended in distributing French Testaments among them; and 2000 copies of the New Testament have been ordered to be printed in the Spanish language, with 1000 extra copies of the Gospel of St. Matthew only. The bounty of the Com-



mittee has been gratefully acknowledged by the prisoners and a farther supply has been solicited.

The Committee have directed 1000 German Bibles and 2000 German Testaments to be procured for the accommodation of the natives of Germany residing in England.

The edition of the Gospel of St. John, translated into the Mohawk language, by Teyoninhokarawen, a chief of that nation, and printed at the expense of the Society, reached Montreal at the close of last year. The Indian interpreters have declared the translation to be very correct.

The Committee have furnished a respectable clergyman in Ireland with 1000 Testaments for distribution among the Roman Catholics of that country, and they have agreed to furnish the Association at Dublin for promoting the knowledge of the Christian religion, with Bibles and Testaments on the same advantageous terms on which they themselves procure them from the University. It clearly appears that Bibles may be circulated among the Roman Catholics with little difficulty; a Society has been formed for that express purpose; and the admission of them into schools has been recommended even by a Roman Catholic Bishop.

The zealous exertions of the friends of the institution in Scotland have been continued with unremitted activity and great success. In this good work the Presbyteries of Glasgow and Edinburgh have signified themselves. And the Society for propagating Christian Knowledge in Scotland have signified their willingness to unite their cordial efforts with those of the British and Foreign Bible Society. From the information obtained by the Committee, there remained no room to doubt, that although the Society in Scotland were about to publish an edition of 20,000 Gaelic Bibles, a great want of Gaelic Bibles would still necessarily prevail. By this consideration, independently of the claim which arose from the liberality of the contributions received from Scotland, the Committee were led to determine on printing forthwith another edition of the Gaelic Scriptures of 20,000 copies.

To the Island of Jersey, where the Scriptures in the French language, the common language of the island, were become very scarce, the Committee have directed 200 copies of the French Testament to be sent for distribution.

The publication of the proposed edition of the Welch Scriptures has hitherto been

delayed, notwithstanding the anxiety of the Committee to fulfil the just expectations of the people of that principality, chiefly by impediments connected with the mechanical process of Stereotype printing. The Welch New Testament was however been at length completed, and the whole Bible, it is hoped, will in no long time be ready for distribution. Twenty thousand copies of the entire Bible, and ten thousand more of the New Testament in 12mo will be printed.

In Bengal a commencement has been made in translating the Scriptures into Chinese. In March 1805, the translation of the book of Genesis and the Gospel of St. Matthew was in a state of forwardness, and some chapters of each had been printed. And under the auspices of the college at Fort William, the Scriptures are in the course of translation into all the languages of Oriental India\*.

Two editions of the English New Testament, (8vo. and 12mo.) printed by stereotype, under the direction of the University of Cambridge, have been printed for the Society, and members may now obtain copies of them on applying to the Depositary, 19, Little Moorfields. A large edition of the complete Bible is in the press†.

An Association has been formed in London, (we noticed it in a former number) for contributing to the fund of the British and Foreign Bible Society, by small monthly subscriptions.

The different denominations of Christians at Birmingham have united their efforts in order to procure subscriptions for the institution, and a large contribution has been the fruit of their zeal.

In closing the report, the Committee wish to guard the friends of the Society against relaxing their exertions to procure contributions to its funds, under an idea that they are sufficiently ample. — The completion of the various works already reserved on, will require large disbursements: The extent to which the Scriptures are circulated will materially depend on the moderation of the price at which they can be sold; and the reduction of price must be regulated by a regard to the Society's

\* We understand that a donation of £1,000 has since been voted by the committee in aid of this grand design.

† Bibles and Testaments are purchased by the Society at the wholesale price, from which, in selling them to members, there is a deduction made of 20 per cent.

funds. It would be highly desirable that the price could be so reduced as to suit the circumstances of the lower classes.—In short, there is no limit to the beneficial operations of the institution both at home and abroad, but what its funds may prescribe. Much, it is admitted, has been done towards accomplishing the Society's object; but that object must be regarded as imperfectly accomplished whilst any nations remain to whom the blessings of the Holy Scriptures have not yet been conveyed. "And what object," the Committee observe in conclusion, "can be more important; what more worthy the united efforts of all Christians? If the Scriptures contain the doctrines of salvation; and if there be thousands and tens of thousands, even among those professing the religion of Christ, and capable of reading the sacred records in which it is contained, who are yet prevented by poverty or other circumstances from possessing them, an institution, the sole object of which is to supply these wants, can stand in need of no recommendation. Such an object will sufficiently account for the deep interest which the Bible Society has excited in the United Kingdom, and authorizes the fairest hopes that it will continue to receive the support of the friends of revealed religion. When we reflect on the alarming and afflictive dispensations of Providence which have visited foreign nations, whilst we have been blessed with an exemption from them, gratitude to the great Disposer of events in every possible way is more than a common duty; and in endeavouring to promote his honour by the diffusion of the Holy Scriptures, we discharge but a small part of those solemn obligations which his singular favour so peculiarly imposes on us. What effects may flow from the most successful labours of the Society, is not within the limits of human foresight: Paul may plant, Apollos may water, but it is God alone who giveth the increase. But we may be allowed to entertain a reasonable expectation, that the seed of the word will not be sown in vain; and that amongst the numbers to whom it will be conveyed by the Society, many will receive it with joy, and cultivate it with profit; and that the beneficial effects of the institution will extend to generations yet unborn."

In our next number we propose to insert a few extracts from the interesting appendix which is annexed to the above report.

#### CAPE OF GOOD HOPE.

The last accounts from the Cape state,

that Dr. Vanderkemp and his brother Missionaries had become objects of suspicion and jealousy to the Dutch Government, which had been induced, by the representation of the Boers to regard them as attached to the English interest, and likely therefore to employ their influence with the natives improperly, and to reject all their applications to return to their congregation at Bethelsdorp, or to be permitted to continue their mission in any other part of the Colony. The Missionaries feared that they would be under the necessity of entirely abandoning the Colony, when the English expedition arrived, and the Cape became once more subject to this country. Three days after Sir David Baird had taken possession of Cape Town, he sent for Dr. Vanderkemp to consult with him how he might best dispose of the Hottentot prisoners of war. The Doctor hoped that he should find an opportunity of recommending the mission to the Governor's protection, and of obtaining permission to return to Bethelsdorp, particularly as his friend Van Rynveld, a man well affected to the cause of religion, had been nominated to an important situation. M. Kicherer has been appointed by Sir James Baird to the living of Graff Reinet. He accepted the appointment, on condition of being allowed still to superintend the mission at Zak River.

#### OTAHEITE.

Accounts have been received from the Missionaries at Otaheite, dated July 1805. Little or no effect seems to have attended their labours among the inhabitants, except that many of them had obtained a considerable knowledge of the doctrines of Christianity. The discouragements arising from this source, together with their seclusion from society, and the other unpleasantnesses of their situation, had led them to entertain serious thoughts of leaving the Island. The Island was then in peace, but the natives, it is said, discovered so great an eagerness to procure warlike implements, that they would pay for a musket sixty or seventy times its value. The king, it seems, has applied himself with great assiduity to acquire the English language, and his proficiency has been such, that a short letter, written with his own hand, has been received by the directors of the mission. The king and his family are said to have expressed much sorrow at the prospect of the Missionaries quitting the Island, and to have signified their wish that more Missionaries, men, women, and children, might be sent out to them.



## NORTH AMERICA.

The Rev. John Sergeant, Missionary to the New Stockbridge Indians, near Oneida, in a letter dated in October last states, that a very pleasing occurrence had lately taken place in that quarter. About a third part of the Oneida tribe of Indians, who had been avowed Pagans, had united themselves to Mr. Serjeant's congregation. The Indians of the Delaware nation likewise, who are numerous, and are considered as the head of the other tribes, "unanimously agreed to accept and take hold with both hands" of the offer made to them of introducing among them "civilization and the Christian religion." They said they were ready to receive both a minister and a schoolmaster. The following extract from Mr. Sergeant's journal cannot fail to be gratifying to our readers.

"JULY 1, 1803. Agreeably to appointment, four of the Oonondago chiefs came to see me, and introduced a conversation in the following manner :

"Father, There is reason of thankfulness that the great, good Spirit has preserved us, that we are able to meet together at this time.

"We will improve this opportunity to let you know further concerning our customs.

"We have agreed to obey the voice of the great, good Spirit, in for ever forsaking the

wicked practice of excessive drinking, which we and our ancestors have followed, and also all other wicked practices. We see your house of worship, where you meet once in a while, particularly one day in a week, to worship God.

"We think it right that all should go into that house to hear the word of the great, good Spirit. We believe that all who go there to please him must go with their spirits ; if they do not thus, they cannot please him.

"Further, it is one article of our faith to be very attentive to parents, and the aged ; that it would be impossible for children ever to compensate their parents for their care of them in their infancy.

"We have another article of belief, that it is the will of the great, good Spirit, that man and wife should always live together, and never part only by death.

"We wish you to persevere to inculcate upon our children the necessity of a reformation, or we shall be a ruined people."

"They concluded by desiring me to give them advice how they should persevere in their reformation, which I afterwards did by the assistance of Mr. Parish, the Agent, who speaks their language, and had arrived at my house after they concluded their address. They appeared thankful for all the instruction I gave them."

## VIEW OF PUBLIC AFFAIRS.

## CONTINENTAL INTELLIGENCE.

THE King's speech on the occasion of pro-roguing the Parliament on the 23d inst. removes all doubt with respect to the existence of a negociation with France, for the purpose of restoring peace. "His Majesty," it is observed, "being always anxious for the restoration of peace on just and honourable terms, is engaged in discussions with a view to the accomplishment of that desirable end : their success must depend on a corresponding disposition on the part of the enemy : and, in every respect, his Majesty looks with the fullest confidence to the continuance of that union and public spirit among all ranks of his people which can alone give energy to war, and security to peace." Several indications of a pacific nature had previously appeared.—The *Moniteur* ceased to issue its philippics against England, and its

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tone became less warlike. The new King of Holland said not one word of England in his long inauguration speech. A decree issued from the Government of France taking off the embargo from Russian vessels, of which, however, there probably were very few if any in the ports of France.—M. d'Oubril, the Russian Envoy, has made his appearance at Paris. The interchange of couriers between this country and France has also been frequent.

What man is there who would not rejoice in the attainment of a secure and lasting peace ? We are bound, however, in looking forward to so desirable an event as the termination of the ravages of war is in itself, to weigh well its effect on the relative state of this country and France. From the mouth of the Baltic to the shores of Greece, Bonaparte commands the means of covering the sea with his navies, provided peace leaves him at liberty to use those means.

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Peace necessarily implies a recognition of all his usurpations, and of his exorbitant power. He has repeatedly declared that that power will be employed in making France sovereign of the seas. Peace, if it will not enable him actually to realize this project, affords him the only chance (and a formidable chance we must admit it to be) of realizing it. Peace, should it be accomplished, will prove no obstacle to Bonaparte's seizing, on some frivolous pretext, the Grecian Archipelago, and invading the dominions of Turkey. Our tardy interference may involve us in a fresh war, but will not wrest from his gripe these approaches to our oriental empire. His colonies in the East and West will be employed as depots of troops ready for any exigency. And the Boulogne flotilla, which we now view with indifference, will, in the event of another rupture, and before we can place ourselves in a posture of defence, prove a most formidable engine of annoyance; for the immense standing army of France, be it remembered, will suffer no reduction in consequence of a peace. The prospect is certainly of such a nature as may well lead us to mix trembling with our joy. May it also lead us to place our unfeigned reliance on Him by whom empires rise and fall, and to seek his favour and protection as the sole means of our safety.

The evacuation of Cattaro by the Russians, it is supposed, has by this time taken place. A large Austrian force had sailed from Trieste to take possession of it. Bending beneath the weight of French influence, Austria has ordered the officer who surrendered Cattaro to the Russians to be cashiered, and has also issued a decree, probably of a temporary nature, shutting the ports of the Adriatic against all English and Russian ships. The French armies continue to occupy their former stations in Germany.

The fortress of Gæta still resists all the efforts of the French to reduce it. The garrison is aided, and its wants supplied, by the active co-operation of Sir Sydney Smith and his squadrons.

A considerable British force has disembarked in Sicily, and has removed all apprehensions of an attack on that Island.

Bodies of French troops have spread themselves through the ecclesiastical states, and taken possession of Rome. It is generally reported that the temporal dominions of the Pope will be annexed to the kingdom of Naples, and that the Pope will have the city of Turin assigned him as the seat of his future residence.

A violent eruption of Mount Vesuvius has spread havoc and desolation throughout the adjacent districts.

Spain has shut her ports against Sweden, on the pretext that the vessels of the latter power are employed in introducing English merchandize into the Spanish dominions.

The differences between Sweden and Prussia are still unadjusted. It is supposed that the hostile movements of Prussia are only restrained by the fear of incensing the Emperor of Russia. In the mean time the King of Sweden is strengthening himself in Swedish Pomerania. In consequence of some resistance made by the regency of that province to his orders for organizing the military force, he has dissolved the former constitution of Pomerania, and declared that it shall enjoy in future the same government and laws as his Swedish dominions, but without being subject to the taxes and debts of Sweden.

#### SOUTH AMERICA.

The accounts of the progress of General Miranda, in his attempts to revolutionize South America, are so contradictory, that it is impossible to ascertain the truth. He appears to have had two of his vessels taken by the Spaniards. He himself, however, it is said, has landed at the Caraccas, where he found a large body of the native inhabitants ready to join his standard.

#### ST. DOMINGO.

An American Captain who arrived at New York from Cape François reported, that in May last, Dessalines had ordered a general massacre of the White French inhabitants at the Cape, and throughout the Island. Among other particulars it was stated, that at the Cape he had caused 150 of his victims to be strangled in their beds, but that their bodies were afterwards mangled, and exposed to every species of indignity; that many more had been shut up in forts, and afterwards put to death in a most cruel manner; and that this had been done for the sake of the property of these unfortunate people. All this is evidently one of those calumnies against the persecuted negroes of St. Domingo, by which the French hope to apologize for their own hideous enormities. For besides the absurdity of supposing that Dessalines would take the pains to strangle these supposed victims in their beds, when he was afterwards to exhibit them in a mangled state; whence, may we not ask, did these white French come in such numbers? We have already been amused with circumstantial details of massacres stated to be universal.



Two such were confidently affirmed to have taken place in 1804. All the French inhabitants, a few priests excepted, were then savagely butchered, if we are to credit American Captains, and death denounced against every Frenchman who should set his foot on Hayti. Did the murdered Frenchmen come again to life; or were their countrymen so fearless of death, as, in spite of both the massacre and the proclamation, again to put themselves in great numbers in the power of Dessalines? One hundred and fifty French are said to have been strangled in one night, and a greater number sent to the forts at the Cape alone, besides a still greater number which, it is said, suffered in other parts of the Island. They are said too to have been the victims of Dessalines' avarice. But surely if all the details of universal massacre and proscription which we have heard during the last two years were true, it is impossible that so many Frenchmen should have remained at St. Domingo, and should be possessed of property sufficient to tempt the cupidity of Dessalines. The falsehood of those details, however, is proved to our satisfaction by this more recent fabrication. Considering the constant intercourse between America and St. Domingo, it must be a matter of notoriety, at New York, whether there was any number of French inhabitants at Cape François. If it was known that there were no such persons there, the falsehood of the present report would have been at once so manifest, that it could have obtained no

credence. That the French were numerous at the Cape may therefore be assumed, and if so, what becomes of the former tales of horror which were so generally believed? And does not the manifest falsehood of those old tales destroy the credibility of this new one, conveyed to us, as it is, precisely through the same channel? Independently indeed of this constructive reasoning, the story itself is wholly unworthy of credit.

And here we would warn our readers against the thousand arts which will be practised on their credulity, previously to the next session of Parliament, in order to turn the current of public feeling against the wretched African race. The game is already begun, and the scenes of St. Domingo will be frequently re-acted. But this will only be one of many sources of imposture. Already, by way of producing a sentiment of compassion in favour of West India planters, one of their body has offered his estates to sale by a public advertisement, in which, while he pretends to invite purchasers, he expresses his fears lest the effects of the late parliamentary proceedings with respect to the Slave trade, should be to produce insurrection and various other evils, by which the value of West Indian property will be greatly deteriorated. One would suppose that such a clumsy trick could scarcely deceive a child; and yet we know that men have been deceived by it. But surely one moment's reflection must convince every person who reads it, that such an advertisement is nothing more than a Slave-trade squib.

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## GREAT BRITAIN.

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### PARLIAMENTARY PROCEEDINGS.

A Bill has passed for the relief of Insolvent Debtors imprisoned for debt, by which their persons are liberated from confinement on their making a complete surrender of all their effects.

In the Committee of Supply the following sums have been voted, viz. £.272,386 for the extraordinaries of the army during the last year above what was voted by Parliament; £.54,184 for purchasing certain buildings in Palace Yard; £.12,600 for works about the Houses of Parliament; £.7,500 to the British Museum; £.4,500 for the expence of Lord Melville's prosecution; £.1,000,000 to the East India Company, for expences incurred for the public service; £.3,000,000 for the Army Extra-

ordinaries of Great Britain, and £.600,000 for Ireland during the present year; £.55,000 for purchasing lands for the use of Chatham, Woolwich, &c.; £.12,000 for building a Court of Exchequer in Scotland; £.7,500 for improving the Scotch Fisheries; £.8,000 for Agricultural Improvements in Scotland; £.2,000 for a Lunatic Asylum; an Annuity of £.18,000 instead £.12,000 to each of the younger Princes, excepting the Duke of York, of £.7,000 instead of £.6,000 to the Princess Charlotte of Wales; of £.6,000 instead of £.5,000, to each of the Princesses, and of £.5,000 instead of £.4,000, to the Princess Sophia of Gloucester; £.15,000 to the College of Surgeons for the erection of a building for the late Mr. John Hunter's Museum, and for an Anatomical Theatre; £.96,500 to the

Commissioners of Naval Enquiry; and £10,500 to the Commissioners of Military Enquiry.

Lord *H. Petty* after pointing out the happy effects which had been produced by the discovery of vaccination, moved an address to his Majesty to direct the College of Physicians to enquire into the state of the Vaccine Inoculation, the evidence in support of the practice, and the causes which retarded its progress, and to make a report thereon to the House; and he intimated his intention, should the report prove favourable, to follow it up by some legislative regulations for securing to the public the beneficial effects of the discovery, and by some farther remuneration to Dr. Jenner.

The consideration of the charges preferred against the Marquis Wellesley has been deferred till the next Session of Parliament.

The Bill for empowering the Privy Council in certain cases to suspend the operation of the Navigation Laws, as they affected the intercourse of America with our West India Colonies, has passed into a law.

It is enacted that no Field Officer of the Regulars shall be commanded by any Volunteer Officer, whatever be his rank; with respect to inferior Officers their relative rank remains as before. This appears to be a judicious regulation.

Lord *Morpeth* brought forward the India Budget. It appears from his statement, (we are by no means confident that we may not have misapprehended the results) that there is a deterioration in the state of the Company's affairs during the last year of near a million pounds sterling.

The Bill for training the mass of the population to the use of arms has passed into a law. An effort was made to introduce into it a clause authorizing Sunday drilling, but it was successfully opposed. As the act now stands, Sunday drilling is prohibited, excepting only in cases of necessity.

The Slave Ship Restriction Bill, mentioned in our last Number to have been brought forward, by Mr. *For*, in order to prevent any extension of the Slave trade, and which goes to prohibit all persons, not now actually engaged in the Slave trade, from embarking in it, and all ships, not previously occupied as Slave ships, from entering into that trade, has passed into a law. We anticipate the happiest effects from this well-timed enactment.

A motion was made in the House of Commons for the thanks of the House to be given to the different corps of the Volunteers, for the promptitude and zeal with

which they had stood forward in their country's defence; which, we are sorry to say, was got rid of by the previous question.

A Bill has passed for reducing the Holidays at the Custom House, which have hitherto proved a great and useless impediment to public business, to three, and for regulating the fees of officers.

A Bill has also passed for altering and amending the Bankrupt Laws in some very important particulars. One object is to prevent a Commission of Bankruptcy from being superseded by previous secret acts of bankruptcy, and to legalize the claims which, subsequently to such secret acts of bankruptcy, *bona fide* creditors may have acquired on the property of the Bankrupt.

On the 23d inst. Parliament was prorogued by a Speech from the Lord Chancellor in the King's name.

#### DOMESTIC INTELLIGENCE.

##### CRUELTY TO A NEGRO.

On the 10th inst. a cause was tried in the Court of King's Bench, which will serve to illustrate what we have often advanced respecting the influence of the Slave trade in steeling the heart against all the ordinary emotions of humanity, at least, towards those who are the subjects of that cruel traffic. Of this horrid trial we shall now lay a copious account before our readers. The plaintiff in this cause was an African negro, of the name of POTTER JACKSON: the defendant, whose name is LIVESLEY, was Captain of the ship *Lord Stanley*, of Liverpool, engaged in the Slave trade. The circumstances of this extraordinary case of cruelty and atrocity were as follows:

When the Defendant in the pursuit of his voyage had arrived in Jamaica, he found it expedient to make some addition to his crew; and for this purpose, he hired the Plaintiff in the capacity of Captain's Steward, and a man named Robinson as Second Mate. The ship sailed for Liverpool, in April, 1805, but it was not until the 4th of June that any thing occurred material to state in elucidation of this affair. On that day, the Plaintiff being on duty, on deck, with Robinson, whose watch it was, asked leave of the latter to go below, in order to make the cot of the First Mate. Permission being given, he performed what he proposed, and at the same time, at the desire of the First Mate, gave him some grog. Presently afterwards the Captain enquired what he had been doing? to which the Plaintiff replied consistently with the truth. The Principal Mate hearing that the Plaintiff



had told the Defendant that he had given him some spirits, was so much irritated, that he pursued him to the mizen chains, where the Plaintiff sought refuge, and then threw him into the sea, as the vessel was advancing at the rate of five knots an hour. Robinson, by jumping into the boat, rescued the black from a watery grave. It was not until the evening that the Defendant interposed, but then he ordered the Plaintiff to be turned before the mast, and immediately tied his hands behind him, and fastened him to the ring bolts of the deck, in which situation he was continued more than eight hours, the Captain, in the mean time, throwing buckets of water over him, as (he said) "he was so fond of the sea." (It seems the unhappy Plaintiff had threatened to cast himself overboard to escape the cruelty of his tyrants.) The next day, at four in the afternoon, the Defendant called the Plaintiff upon deck, and charged him with stealing money from one of the passengers, which the latter positively denied. After some ineffectual search on the person and in the bag of the Plaintiff, the Defendant, taking a new log-line, made what is called a cat-o'-nine-tails. The Plaintiff was then stripped naked, tied up, and flogged by the Defendant, until being exhausted, he commanded the Chief Mate, and afterwards the Second Mate, without intermission, to renew the torture. While the wounds were yet fresh, this inhuman monster ordered the brine to be taken from the harnish-tub, (so the beef-cask is termed) and to be rubbed into the open sores. To add contempt and derision to this horrid series of atrocities, the Plaintiff was thrown into the turtle-tub full of water, under which his head was at intervals immersed by this barbarian. These horrid ceremonies being performed, the lacerated wretch was put in double irons, and was in this condition exposed without a rag to cover him. On the 8th of the same month, this miserable object was again brought upon deck, and then the Captain said to him—"If you do not tell me where the money is, I will have the value out of your back." The man persisting in his innocence, the Captain, assisted by the Chief Mate, and two others of the crew, again returned to apply the same torment, until the Plaintiff was in a state of insensibility; after which he was put in irons as before, and continued in that situation until the following day. The like ferocity was practised on the wretched victim on the 11th, 13th, and 14th of the same month; and on the 5th of July, the ship having arrived at

Liverpool, he was put on shore, and Mr. Lindsay, a respectable surgeon, attended him, until money and friends forsaking him, he was sent to the Infirmary of that town, and although most terribly lacerated, he survived to bring his case before an English Jury.

*Daniel Robinson*, fully confirmed this statement. He also said, that the passenger who had lost only a guinea and some silver was two thirds of his time insane from intoxication, and actually died drunk. On one occasion the man was flogged for three hours without any cessation, and in all he had received about 1000 lashes. Particularly on the 14th, the punishment was so severe, that the blood gushed from his breasts. His back was apparently in a state of mortification.

Mr. *Lindsay*, the surgeon, said, he had been eight years in the navy, and had attended officially on many occasions when punishments were inflicted, but he never knew a single instance where the effects were so terrible. A large portion of the flesh came away over a surface of the back sixteen inches square. After this there was a prodigious accumulation of fungus, or proud flesh. He saw his patient yesterday, when he observed considerable contractions in the muscles of the back, in consequence of the wounds.

Lord *Ellenborough* remarked that the case was indeed one of the most unparalleled cruelty. He should have been induced to suppose the statement of the counsel exaggerated, had it not been so clearly proved not only by the Plaintiff's witnesses, but by the absence of all testimony on the part of the defendant. The defendant had added insult to barbarity, in a way which the lowest degree of human depravity could scarcely account for. A disclosure of such savage and unprovoked cruelty, he believed had never before disgraced the annals of a British Court of Justice.—A verdict was found for the Plaintiff to the full amount of his declaration: damages *Five Hundred Pounds*.

If all the secret transactions of the middle passage were thus disclosed to the eye of a British jury, we are persuaded that the horrid barbarities committed by Captain *Livesley*, would be relieved of a great portion of their shade. Our review of *Parkland's Notes on the West Indies*, in the last and present Number, will prove that even in the West Indies, that terrestrial paradise, as some represent it, the delights of which are to form a more than adequate compensation to the enslaved African for

all the horrors endured in his transit thither, instances of cruelty, to the full as atrocious as that which is related above, are often perpetrated on the persons of the negroes, and what is worse, perpetrated with impunity; nay, without a single apprehension of their becoming the objects of punishment, or even of reproach.

Lord Caledon is appointed Governor of the Cape of Good Hope. He is to be accompanied by his uncle Mr. Henry Alexander.

Lord Minto has been nominated to succeed Sir George Barlow as Governor General of India, and is succeeded as President of the Board of Control for India by the Hon. Thomas Grenville.

The public funds have not felt, in any great degree, the influence of the negotiation which the King's speech has discovered to exist. Omnium is at a premium of about 7 per cent. and 3 per cent. consols are at about 64.

#### NAVAL INTELLIGENCE.

The squadron in which Jerome Bonaparte has a command, sailed from St. Salvador on the 21st April, and six days after was seen 25 leagues E. N. E. of that place, supposed to be going to the West Indies. There are several squadrons employed in pursuing him.

Two boats from the *Minerva* man of war attacked and carried a fort, mounting eight 24 and 12 pounders in Finisterre Bay, and brought away five Spanish luggers that were under its protection.

A French schooner and four row boats aided by his Majesty's sloop *Dominica*, the crew of which had mutinied and carried her into Guadaloupe, made their appearance at Roseau, in the Island of Dominica, with an intent to destroy the town and shipping. The *Wasp* sloop of war, and the *Duke of Montrose* packet, had however, arrived there in the mean time, and by their spirited exertions the *Dominica* and the schooner were both taken. On board the former was a French General.

Several of the enemy's national vessels and privateers have been captured by our cruizers.

The Jamaica, Leeward Island, and East India fleets have arrived. The first only has sustained any loss by capture, and that not a heavy one. Four valuable country ships have been captured in the East Indies.

A line of telegraphs has been erected between London and Plymouth, by which a short message has been conveyed and an answer returned in twelve minutes, and one of considerable length in thirty minutes.

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### ECCLESIASTICAL PREFERMENTS.

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Rev. Thomas Sampson, D. D. Groton R. co. Suffolk.

Rev. Robert Wood, M. A. Cropwell-Bishop living, co. Nottingham.

Rev. John Mounsey, B. A. Authorpe and Withern RR. co. Lincoln.

Rev. Peploe William Ward, Winston V. co. Suffolk.

Rev. Thomas Moore, Covington R. co. Huntingdon, *vice* Sanderson, dec.

Rev. Anthony Lister, M. A. Gargrave V. in Craven, *vice* Croft dec.

Rev. William Lade, M. A. Goodnestone R. and Graveney V. (consolidated) Kent, *vice* Stephens, dec.

Rev. Townley Clarkson, M. A. Swavesey V. co. Cambridge.

Rev. S. Hart, Alton V. co. Cornwall, *vice* Booth, resigned.

Rev. Duke Yonge, jun. Antony V. co. Cornwall, *vice* Stackhouse, resigned.

Rev. John Watson, M. A. Bradfield and Mastley cum Maningtree R. Essex, *vice* Thompson, dec.

Rev. George Owen Cambridge, M. A. minister of Twickenham chapel, Middlesex, and prebendary of Ely, Middlesex archdeaconry, *vice* Eaton, dec.

Rev. John Barlow Seale, D. D. Anstye R. Herts.

Rev. William Pochin, B. A. Edwardston V. co. Suffolk.

Rev. John Moir, Ebrington V. co. Gloucester, and appointed one of the Lord Chancellor's domestic chaplains.

Rev. Alexander John Scott, of St. John's college, Cambridge, chaplain to the late Lord Viscount Nelson, admitted D. D. by Royal mandate.

Rev. H. Bathurst, LL. B. Ashby and Obey with Thirne R. co. Norfolk, *vice* Wordsworth, dec.

Rev. J. Colman, Swafeld R.; and Rev. Francis Edward Arden, Paston V. both co. Norfolk, and both *vice* Meux, dec.

Rev. William Tyler, rector of Bratott, co. Lincoln, Ashby R. near Spilsby, in the same county, *vice* Pearson dec.



Rev. J. Jefferson, M. A. vicar of Greetingham, Suffolk, Weeley R. Essex.

Rev. William Mairis, B. A. St. Peter R. Wallingford, Berks, *vice* Bethel, dec.

Rev. John Brewster, vicar of Stockton, Redmarshall R. co. Durham.

Rev. D. Twining, M. A. Stilton R. co. Huntingdon.

Rev. Nathaniel Humfrey, Thorpe-Mandeville R. co. Northampton.

Rev. Vere Isham, Cottesbrook R. co. Northampton.

Rev. R. Hodges, M. A. Embleton V. co. Northumberland.

Rev. John Bristow, B. D. Cotgrave R. co. Nottingham, with St. Mary V. Nottingham; Rev. Dr. Edward Hay Drummond, Rampton prebend, in Southwell collegiate church; and the Rev. William Hammerton, Tong perpetual curacy, near Leeds, co. York; all *vice* Haines, dec.

Rev. J. Carter, M. A. F. A. S. head master of Lincoln grammar-school, Upton V. co. Lincoln.

Rev. C. B. Massingberd, Kettlethorpe R. co. Lincoln, *vice* Craster, dec.

Rev. William Wood, B. D. Lawford R. Essex, *vice* Whitmore, dec.

Rev. M. D'Oyly, rector of Buxted, and vicar of Pevensey, Sussex, Lewes archdeaconry; the Bishop of Bristol, elected canon-residentiary of Chichester cathedral; and the Rev. the Dean, custos of St. Mary's hospital, Chichester; all *vice* Courtail, dec.

#### DISPENSATIONS.

Rev. J. Jefferson, M. A. vicar of Greetingham, Suffolk, to hold Weeley R. co. Essex.

Rev. John Bristow, B. D. to hold Cotgrave R. co. Nottingham, with St. Mary V. in the town of Nottingham.

### DEATHS

June 24. At Wandsworth, Surrey, Mrs. MARGARET WEBB, aged 92. Throughout her long extended life she manifested the most unfeigned humility and devotion. Her strict attention to every Christian duty, her constant endeavour to maintain peace and harmony with all around her, her patience, thankfulness, and submission to the will of God, confirmed during her life her humble stedfast faith in Christ her Saviour, and, at her death, left to her many surviving relatives the encouraging hope that she had, as a true and faithful servant, entered into the joy of her Lord.

At Thaxted, co. Essex, the Rev. Mr. MAYNARD, brother to Lord Viscount M. rector of Rudwinter, and vicar of Thaxted.

In his 85th year, the Rev. Geo. HEARNE, rector of St. Alphage, vicar of St. Mary, Northgate, Canterbury, and one of the six preachers of Canterbury cathedral.

At South Shields, aged 101, MARGARET TATE; who could see to read a newspaper until two days before her death.

At Inverary castle, aged 85, the Most Noble JOHN CAMPBELL, fifth Duke of Argyll.

Mr. WILLIAM PARKER, of Ford-street, Derby, formerly of Dalbury Lees. While upon the race-ground at Manchester, to all appearance in good health, he dropped down and immediately expired.

At Lincoln, aged 82, the Rev. Mr. MOUNSEY, late of Market-Rasen, co. Lincoln.

Aged 83, the Rev. HUMPHRY SMYTHIES, M. A. rector of Alpheton, Suffolk, and of Little Staughton, Bedford.

In consequence of her dress accidentally taking fire the preceding evening, the wife of Mr. EDMUND DABBY, of Gracechurch-street.

At the rectory, Essexford, co. Louth, after a short illness, the Rev. LUKE GEORGE, rector of that place, and of Bally-Adams, Queen's County.

Aged 71, the Rev. ANTHONY TROLLOPE, formerly of Pembroke-hall, Cambridge; rector of Cottiered with Bradfield annexed, and vicar of Rushden, Herts.

Rev. JOHN BREWSTER, vicar of St. Neots, Hunts.

Aged 67, the Rev. LUKE WILLEY, many years master of the free grammar-school at Doncaster, co. York.

At Wimbledon, Surrey, the seat of his son, Andrew Bernard, Esq. THOMAS BERNARD, Lord Bishop, of Limerick, Ard-fert, and Aghadoe, LL. D. F. R. S. &c. &c.

At Stony-Stratford, Bucks, aged 57, the Rev. THOMAS PROPERT, perpetual curate of that parish, of which he had been minister 25 years.

At Tunworth, near Basingstoke, Hants, the Rev. JOHN LESLEY, rector of Tunworth.

At Wellbourn, co. Lincoln, Mrs. RIDG-HILL, wife of the Rev. John R.

SARAH, daughter of the Rev. HENRY-GEORGE WATKINS, rector of St. Swithin's, London-stone, Cannon-street.

At Spital, near Chesterfield, in his 75th year, the Rev. JOHN BOURNE, M. A. rector of Sutton, and vicar of South Wingfield, co. Derby.

In his 66th year, the Rev. JOHN WILLS, D. D. warden of Wadham college, Oxford.

Rev. JOHN MEYLER, M. A. formerly of Marlborough, rector of Maulden, Bedford.

THOMAS VELLEÿ, Esq. F. L. S. late lieutenant-colonel of the Oxfordshire Militia, and a long resident in Bath. Travelling in a double-bodied stage-coach, between 9 and 10 o'clock of the night of the 6th, it stopped at the Castle inn, Reading, and while the coachman was gone in to refresh himself, the horses set off without him; and Mr. Velleÿ, alarmed at his situation, jumped out, and fell with the back part

of his head so violently on the ground, as to occasion a concussion of the brain. He languished, in a state of insensibility, till this evening, when he expired.

Found dead on Liddington common, Mr. REEVES, master of the Falcon inn at Uppingham, Rutland. He was returning from Kettering, and, it is supposed, was seized with a fit, as he had evidently fallen from his horse, although no bruise of any material consequence was discovered about him.

At the George inn, Bridgewater, in his 50th year, in consequence of the fracture he received in his leg by the breaking-down of the hustings at the nomination of a member for the county, on the 9th inst. SAMUEL DAY, Esq. of Burnett, and of Charter-house-Hinton, co. Somerset.

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## ANSWERS TO CORRESPONDENTS.

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We should have been amused with the testy letter of O. if we had not felt that it called rather for feelings of commiseration. We shall very gladly be saved the expence of paying postage for such letters. His counsel with respect to Ecclesiastical Preferments has been uniformly followed. (See Gent. Mag. for May last, p. 474.) If O.'s papers combined good taste and good temper, he would have no reason to reproach us for their non-insertion.

We are sorry that we cannot gratify the laudable curiosity of J. M. S. without a breach of confidence. His paper is under consideration.

A PLAIN HONEST MAN; MINIMUS; A CHURCHMAN; R. S. T.; NARCISSA; Q. S.; JACOBUS; P. D.; M. R.; Y. T. S.; and λ. μ. ν.; shall likewise be considered.

THEOPHILUS; and R. Q.; have been received. The latter is left at the Publisher's.

After a full consideration of the ingenious paper on the miracle of restoring sight to the blind, we are of opinion that the reasoning which it contains is not supported by sufficient evidence.

M. HUGHES is referred to p. 441 of this Number.

The continuation of letters to a young Clergyman, and P. EX. EFF. in our next.

We are unable to give a correspondent who signs himself C—— W——, any further information respecting the works either of Baron Biberstein or Mr. Smith.

We are much concerned that we should have failed in fulfilling our promise to HONESTAL. It had entirely slipped our memory. Such accidents will unavoidably occur in the conduct of a periodical work, and the omission is more likely to be seen and felt by the writer than by the Editor. We will endeavour to find his letter.

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## ERRATA.

### LAST NUMBER.

P. 336, col. 1, l. 15, for *two hundred and fifty* read *twice one hundred and fifty*.

P. 359, col. 1, l. 22 from bottom after *now* read *never*.

### PRESENT NUMBER.

P. 395, col. 2, l. 16 from bottom, for *Lysa* read *Lyra*.